

DIVERSE
SERMONS,
WITH A SHORT
TREATISE
BEFITTING THESE
PRESENT TIMES,
Now first published

BY *Learn of Selection*
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and President of *Corpus Christi Col-*
ledge in Oxford.

For the contents with the severall places of *Scriptures*
expounded, or illustrated in them, see page following the
Epistle.



OXFORD.

Printed by LEONARD LICHFIELD
An. Dom. 1637.

БОЛГАРИЯ
СИМОН СЕРДЧА
ТАЮЩАЯ ИСТИНУ
СВОИХ ПРЕДКОВ
ДАНИЛ РУСЕВЯР





TO THE MOST
ILLVSTRIOS
PRINCE CHARLES
PRINCE OF WALES,
DVKE OF CORNWALL,
&c. All the blessings of this
life and of the life to come.



Ould your Excel-
lence vouchsafe if
not at your best
conveniences to
read, yet for the
present to accept
these Treatises fol-
lowing, with the
like favourable pa-
tience as your royll Father, and my most

gracious Soveraigne Lord and master did
heare the most of them, I should thankke
my paines in publishing, and offering this
mite, as well bestowed, and as well recom-
penced, as any other part of my labours in
the ministry: That you may long exhibite
to this present and future ages, a live ex-
pression of your most royll Fathers Prince-
ly vertues, especially of his devotion in Gods
service, and his zeale to his house the
Church; that by continuance in thus doing,
you may continue in like favour with the
King of kings, and Lord of lords, as *Ieho-*
sophat, *Ezekiah*, and other best Princes of
Iudah were, is and shall be the daily pray-
er of

Your highnesse most humbly
devoted Servant

THOMAS JACKSON.



TWO Sermons upon 2. Chron. Cap. 6. vers.
39. 40. Containing a Paraphrase on Solo-
mons petition unto God, at the Consecration
of the first Temple, with the grant and successe of it.

ERRATA.

Pag. 9. line 21. her read his p. 10. l. 2. him r. them and l. 3. of r. or p. 16.
l. vlt. that r. then that p. 40. l. 1. certaine r. certainty.

THREE Sermons upon I E R. 26. vers. 29.
TMICAH 3.V.10.11.12.

Errata.

Pag. 26.l. 11. dele their p. 30.l. 24. timer. our times p. 31.l. 30 labour r.
labourer p. 30.l. 11. af. r. after p. 32. l. 8. dele that p. 41.l. 8. or r and p.
70.l. 13. his r. its.

ATreatise concerning the signes of the times, con-
taining a Paraphrase or exposition upon L V K E
13.vers.1.to the II. and from vers.23.to 27.

Errata.

Pag. 18. l. 1. tradit. tradidi p. 37. l. 3. now r. met p. 13. l. 8. forthenz. or
that.

A Sermon upon the second Sunday in Advent, con-
taining a Paraphrase or Comments upon LUKE
21. vers. 1. to the 28. MATTHEW 24. v. 45. Lk 10. 32.
MARKE 13. vers. 1. to 27.





2. CHRON. 6. 39. 40.

39. Then heare thou from Heavens, even from thy dwelling place, their prayer, and their supplications, and maintaine their cause, and forgive thy people which have sinned against thee.
40. Now my God, let (I beseech thee) thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

T was the saying of a Roman Senator, who thought himselfe well scene in matters of State, *Parvi sunt arma foris, nisi sis consilium domi*. Armes are of little availe abroad, without a wise Councell at home, to give them instructions: but the wise King, part of whose words these of my text are, saw a great way farther, and layes his foundation much deeper, *parvi sunt arma foris,*

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parvi consilium domi, nisi sint preces in Templo; Councell of State or Councell of warre, armes at home, or armes sent abroad by their directions, with their best instructions, adde little to the secon-
ty and safety of State and Kingdome, without
prayers in the Church, or house of God. And for
this reason although he had now erected a goodly
Temple, with as Princely and cheerfull a heart as his
Father David had built an Altar unto the name and
honour of the God of Israel, yet he thought it no
Sacrilege, no robbery at all to intend a publique and
perpetuall benifite to the State and Kingdome,
from this glorious worke. So compatible are Royall
intentions of Gods honour, with desires of Gods ble-
ssings temporall upon the people committed to their
charge, that this wise King (even whilst he dedicates
this great house unto his God, for a peculiar habita-
tion wherein he would be pleased to place his name)
yet consecrated withall as a Sanctuary, for every af-
flicted soule, to be more then an Arsenal for warre
as a Magazine of medicines and remedies for all
manner of wondrs, or diseases incident to the
body publique.

God had given this young King a large ta-
lent of Princely wisdome, and the spirit of government
in an extraordinarie manner; and of this extraordi-
narie wisdome and spirit one speciall part it was to
know that it was not in the power of man, not with-
in the compasse of any wisdome (though participa-
ted from above) to direct his owne wayes, much lesse
the wayes of others aright, least of all to give suc-
cess to their best directions. As the skill of Pyldes is
best

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best knowne in a storne, or dangerous passage: so
is the wisdome of Rulers best tried in perplexity, or
distresse. The best proofe or triall which *Solomon*
could give of his wisdome in this case, was the
knowledge to frame his petitions aright to the *God*
of misdome and Lord of Hosts. This whole Chapter is
no other then an *Anatomy Lecture* of the diseases
and wounds of Kingdomes and Common-weales,
publiquely read by *Solomon* for the instruction of
Princes and Rulers that should come after him. It is
the *glory of a King*, as this King elsewhere obserues,
to finde out a secret, and to punish iniquity when it is
found out, (though committed in secret:) and to
render to every man according to the equity of his
cause, being made knowne, is the duty of a Judge;
but in as much as many controversies of right and
wrong, must be determined by oath, if men will be
so destitute of the feare of *God*, as to sweare falsly;
or to contrive their owne gaine and others harmes
by perjury, what Judge can help? what Prince can
remedy men by this meanes distressed? Yet *Solomon*
begins at this inward sore, or secret corruption,
the remedy he seekes from the searcher of mens
thoughts and hearts. So he prayes 2. *Chron. 6.22.23.*
If a man sinne against his Neighbour, and an oath be
laid upon him to make him sweare, and the oath come
before i mine Altar in ihus house. Then bearethon from
Heaven, and doe and Judge thy servants by requiring
the wicked, by recompensing his way upon his owne
head and by iustifying the righteous, by giving him
according to his righteousness. To recompense the
wayes of this wicked man upon his owne head is

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one of the mercies which in conclusion he beseeches the Lord to shew unto his people, for *cruel est hic misericordem esse*. Though mercy be alwaies good, yet the better it is, the worse it is placed upon such pestilent members. As great a cruelty to shew pitty upon the perjur'd, as to pamper or cherish any joynt or member of the body, wherein the *Gangrene* or other deadly spreading sore hath got possession or roote. From this internall imbred corruption he proceeds unto more publique and grievous wounds, or diseases usually made by causes externall, as when *Israel* shalbe overthowne before their enemies. v. 25. When the heavens shall be shut up, and the earth be without raine. v. 26. When there shalbe Famine, Pestilence, mildew, Grashoppers or Caterpillers. When the enemy shall besiege thee in the Cities. When they shalbe afflicted by any Plague or sicknesse. v. 28. The soveraigne remedy for all and every one of these and the like is the very same, and it is this v. 20. 21. Then heare thou from heaven, from thy dwelling place their prayer and their supplications and sustaine their cause, and forgivet thy people which haue sinned against thee. v. 29. But what if this people should be led captive into a foraigne land not permitted to repaire unto this house where the Lord had placed his name? This Solomon foresaw as a matter not impossible, how ample soever his promises unto his father *David* and his seed might in ordinary construction seeme to be: is there any possible salve for this possible sore? or can this house (which he had consecrated to be an house of prayer) afford them in this case any remedy, when they could not come

come to pray in it? yes, the remedy is prescrib'd, v.
38.39. If they returne to thee with all their heart and
with all their soule, in the land of their captivity, whi-
ther they haue carryed them captives, and pray toward
their land which thou gavest unto their fathers, and
towards the city, which thou hast chosen, and towards
the house, which I have built for thy name: Then heare
thou from heaven &c. Soe then both Prince and peo-
ple were to pray in this house, whilst they possest this
land and city wherein it stood; to pray towards it
when they soiourned in forraigne Coasts, or were
detained in the land of their captivity; to pray to-
wards the place wherein it had stood, in case it should
be demolished. So did Daniel, after this house,
which Solomon built, was burnt to the ground.

3. The prerogatives which he petitions might be
bestowed upon this house of prayer, were, you see, ex-
ceeding great. Was it then any part of his intention
in the suite, or of Gods purpose in the grant, to have
this house endowed with such ample priviledges,
for the use or benefit of Israel only, or of Abrahams
seede according to the flesh? surely Solomon did con-
ceive his prayers out of a perfect and speciall faith,
yet the specialty of his faith in Gods promises made
unto Israell, or to Abrahams seede, did no way extin-
guish his charity, or abate his good affectiō towards
others, for he expressely consecrates his house to
be an house of prayer, for the use & benefit of all the
nations under heaven, though in the first place for
Israel. Moreover as touching the stranger which is not
of thy people Israell, but is come from a farre country,
for thy great names sake, and thy mighty hand and thy

Of the extent of Solomons Prayer.

stretched out arme, if they come and pray in this house, then heare thou from heaven, even from thy dwelling place and doe according to all that the stranger calleth to thee for, that all people of the earth may know thy name and fear thee, as doth thy people Israell, and may know that this house which I have builded is called by thy name. 32.33. He knew the gracious goodnesse of his God to be in it selfe so great, so truly infinite, that it could not be a whit lessened towards others, as it is extended to all men without exception, *in sensu diviso*, though not *in sensu composto*, it is thus far extended unto all, to the end that they might come to the knowledge of the truth, but not extended, nor communicated to such as love darknesse better then light, and falsehood then truth. It was then well with Israell, when their charity towards others was like their heavenly fathers love, without factious partiality or respect of persons. It was their seeking to *ingross* Gods promised blessings unto mankind which twice brought that greivous curse upon them, under which at this day they sigh and groane. Now if all the nations on earth had this interest in Solomons Temple, shall we deny any one of what Nation soever the like interest in Abrahams seed, concerning whom the Lord had sworne that in him should all the nations of the earth be blessed? Thus much of the generall scope or view of this Chap: to retire my selfe unto my text, which is as the center or fittest Angle, for taking the exact survey of this long and fruitfull field.

To give you then a briefe comprehension of the
 & A principallest

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principallest and most fundamentall truths , either directly incident into, or naturall emergent out of it,

First it is taken as granted, by *Solomon* and it is to us a point of faith, that as well the *Calamities* as the *Prosperities of states and kingdomes* are from the *Lord*; It is he that giveth life as well to bodyes politique as to naturall. It is he that woundeth, and it is he that maketh whole.

Secondly, no *Calamity* or *wounds of state* are in their nature incurable, if this remedy be sought in time ; they grow incurable only by neglect of the medicines in Gods word prescribed.

Thirdly, the only *Sovereigne remedy* for restoring states and kingdomes diseased and wounded by the hand of God unto their perfect health , is *prayer and Supplications to the King of Kings*.

The last must be the *conditions of the prayers*, or *qualification of the Supplicants*, by whom such prayers as may prevaile with God must be made. Upon this point *Solomon* often toucheth in severall passages of this Chapter.

Such of the *heathens* as were alwayes ready to sacrifice unto their owne right armes for victory in battle, and unto their owne wit in policy, for the sweet fruits of peace, did often observe certaine surpluses of successe, good, or bad, which they could not account to be the naturall issue , either of their industry, or contrivance; and whatsoever fell without the mould of their hopes or feares, was attributed to *fates*, if it were disastrous to fortune, or chance, if it were good ; now whatsover the *heathens* did ascribe to *fortune*, to *chance* or *fate*, or to any other supposed

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supposed guide of nature or intermedling power in
humane affaires all these the wise king ascribes whole-
ly unto his God, he is the God of peace, and yet
the God that maketh warre, the Lord of hostes, the
God of plenty, and yet the God that sendeth scari-
ty. The God of our health, and life, and yet it is
he which punisheth with plague and sicknesses. Nor
are we bound only to derive all extraordinary suc-
cesses, (which the heathen gave to fortune and fate)
but ever even the usuall successe of ordinary endea-
vours, (be it good or bad) from his providence. That
the heathens did ascribe ordinary successe, if it were
good unto themselves, (if it were ill unto their ad-
versaries or opposites, this was their Atheisme or ir-
religion. That they ascribed extraordinary calamity,
unto fate or chance was their superstition. Unto both
these extremes true religion is alike opposite, and
for this reason must ascribe all successe ordinary or
extraordinary, good or bad, unto him, who is a
God as well of wisdome as of power, as well of
peace as of warre. The Egyptian Magitians were
enforced to say of some miracles wrought by Mo-
ses, *Hic dicitur Dei est*, the finger of God is in this.
But if we looke on Gods workes, or our owne with
the eyes of faith, the point of his hand is more con-
spicuous, or more full in matters of ordinary passe
or in the usuall course of nature, then in some rare
miracles. If the sunne should now stand still in its
sphere, as in the dayes of Iosuah it did, the world
would be ready to say this is the hand of God, yet it
is more impossible that it should move without
Gods power then stand still without it, whilst it
stood

stood still it was partaker only of his power sustentative, but deprived of his power motive or cooperative, move it cannot without the cooperation of his motive power, nor could it continue moueable, though without motion, for a momēt of time, without continuance of his creative, and preserving power ; and thus in the continuance of ordinary successe or bles-sings upon mans endeavours, there is oftentimes a greater concurrence of divine communicative power, then is requir'd unto successe extraordinary. For the mere subtraction of his vsuall cooperation or efficiency from us, or from such as oppose us , makes the successe of the one, or other to be extraordinary, and yet so blind and stupid are we for the most part, that we take small notice of his ordinary presence by his wisdome, power, and providence, without some interpositions of extraordinary successe, unexpected occurrences, or interruption of the ordinary course of time, and nature,

Did the body of the sunne alway move beyond her *Horizon*, in such difference from it, as to leaue no evident distinction betweene light and darknesse, we should hardly know, how much our eyes are beholding to it for the use of its light : many happily will be perswaded, that the light of their eyes were sufficient to see withall: God who is the light and life of the world, by whose participation the best faculties of men performe their proper functions, (as the eye doth its function by the bodily light of he Sunne) is in his nature invisible; and hence it is, that few conceive what intire dependance they have on him in all their actions , and consultations , un-

lesse it please him sometimes to withdraw his guidance or assistance from him; nor need wee to deny, or question the proper efficacy of any visible or second causes, albeit we ascribe all successe, as well ordinary as extraordinary, good or bad, unto the same God. The matter of most soueraigne bodily medicines is oftentimes gathered from the patients gardens: the Phisition infuseth no new quality, or hidden virtue into the simples, or ingredients, yet, inasmuch as he tempers and compounds them, and appoints in what measure and season his receipt shoud be taken, the recovery of health (though wrought by the efficacy of the medicine) is wholly ascrib'd to the Phisitians skil, not shared betwixt it, and the naturall qualities of the medicine. Admit of a thousand fighting men, no one mans strength or courage were abated before the day of battle, yet if every one then might be permitted to fight (as we say) on his owne head, to come on, and off, at his owne likeing, the multiplication of their severall strength, without a guiding or directing power, might harme themselves, more then their enemies, so that we might truely say, that albeit our army consists of common souldiers, as well as of Commanders, yet the strength of an Army consists not in the strength of limbes, but in the skill and moderation of their Commanders, and in the observance of good orders and discipline. Now beside the especiall dependance which every particular creature hath on the Creators power, in all his motions, attempts or actions, which is such, as no ingredient in any medicine hath on the Phisition; such

as no souldier hath on his Commander; the whole host of creatures, whether sublunary or Celestiall, whether reasonable or reasonlesse, whether animate or without life, is more subordinate to the direction and guidance of the Divine wisdome and providence, then any inferiour can be, to his lawfull, most powerfull, and most esteem'd superiour. Though God doth not alwayes worke alone, but every creature workes in him, and by him in its kind, yet he alone appoints the *time*, the *place*, and *oportunity* of their workings, he alone appoints the *issue*, which they finally bring forth, he alone doth limit the *number of coworking causes or of agents conspiring* for the effecting of the end designed by his providence, whence, though in the greatest achievements joynly undertaken by man, every man might know his owne and every others strength, his owne and every others projects, which are confederats or coworkers with him, though every one could know all the preparation, which they severally, or joynly make, what the determinate force, or efficacy of every instrumentall cause, whose help they use; yet is it never possible, for them to know what other causes or agents the wisdome of God may designe either to hinder them, or to further their enemies in their counterplots. So that all prosperity or calamity of any nation, visibily inflicted by seconday instruments, or agents, is justly ascribed unto the wisdome, justice and providence of God. *Can a bird fall in a snare (saith the Prophet Amos cap. 3. v. 5.) upon the earth where no ginne is for him? or shall there bee evill in the city, and the Lord hath not done it?* Men

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he supposeth are as unwilling to be overtaken with the evill here meant, with *malum pœna*, with calamity or disaster, as birds are to be caught in a snare. *Calamity* then is the snare wherewithal men by Gods appointment fall, and their owne projects and devices are the strings which draw this net upon them, when these are contrary to the Councell of the Lord, and if there be no evill of calamity, or disaster in any city, which is not the Lords doing, then certainly, the good which is contrary to this evill, all the safty, welfaire, and prosperity of any nation, is from the Lord, is the worke of his hande.

Ignorance, or want of beleife of this point, was one speciaall cause of the miseries which befell the Christian Nations, by the inundation of the Gothes and Vandalls, and other barbarous people, so a sweet and learned writer of those times complaines, *Si quando enim nobis prospere aliquid prius spem nostrā & meritū Deus tribuit, alius ascribit hoc fortunā, alius eventui, alius ordinationi ducum, alius consilio aliis magistris, alius patrocinio, nullus Deo & miramur si nobis cœlestis manus non praestet, cui quicquid praesterit derogamus:* If God at any time giue prosperous successe to our proceedings beyond our hope and merit, on ascribes this to fortune, another to good hope or chance, none to God. We may conclude this point with the Psalmists testimony, *Except the Lord build the house, they labour in vaine that build it. Except the Lord keep the city the watchmen waketh but in vaine,* Psal. 127. 1. We shall no way pervert his words, if we thus invert or extend their sence. Except the Lord be purposed to ruinate the house, they labour in

in vaine that seeke to ruinate it, except the Lord delivers up the city into their hands, they that besiege it, besiege it in vaine, and if all endeavours without his *ratiſcation* of them be vaine, then it is he that doth all in all; it is he, not the aire, elements, or hoste of heaven, that bringeth scarcity, famine, or pestilence upon the land, it is he, not the enemy, which wounds, or weakens any state or kingdome.

But if all calamity be inflicted by his hand, who can take off what he hath laid on, who can heale where the great Phyſitian himſelfe hath wounded? But the question is not, what man can doe when any calamity befalls him, but rather what he which can doe all things, will have man to doe for himselfe. Now it is not his will that we ſhould in this caſe ſit downe and doe nothing. The ascribing of all the ſuccesse of our labours unto him, doth teach us only to abandon all reliance upon our owne endeavours or consultations, not the consultations or endeavours themſelves; It ſhould be the firſt and laſt of all our endeavours, carefully to conſecrate all our conſultations and enterprizes unto him who alone is able to give a bleſſing unto them. It is moſt true, all our ſtrength is but weaſeſſe in reſpect of him, yet true with this exception, unleſſe we rely upon his ſtrength; It is true, mans wiſdome is but fol- ly, and yet true againe, that our wiſdome becomes more then mans wiſdome by relying upon his wiſdome, with the ſtrength of our hearts and affections; Now for the ſtrengthening of our reliance upon his wiſdome, ſtrength, and providence, and for conſe- crating our endeavours aright, two things are re-

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quired; 1. the right information of our understanding in point of Doctrine, 2. sincerity of practise, answerable to the right information of our understanding. The first and generall part of Doctrine is the second point proposed, that noe calamity or wound in state, though inflicted by the immediate hand of God, is altogether incurable, if the remedy be sought in time. This point of Doctrine is grounded upon another speciall principle of faith, to wit, that our gracious God in his severest punishments is a most just judge, he doth not immediatly delight in the exercises of punitive justice, as he doth in the exercises of justice, mercies, and loving kindnesses. He bestowes his blessings of prosperity freely, and for his owne names sake, not for our sakes or deservings. He never plagueth any nation meetly for his owne names sake, or of his owne accord, but as provoked by their ill deservings. *Deus non prius est ultor quam homo peccator.* God never proceeds to revenge, before man hath done him manifest wrong. *Pœna semper sequitur culpam.* Punishment never hath precedency of offences, but alwayes followes them, and for the most part in great distance. This truth or principle of faith is expressly supposed by the wise King in this Chap. v. 24. and if thy people Israel be put to the worse before their enemy, because they have sinned against thee. This inferres that they should not be punished with so much as losse of victory; or deafeate unless they had first sinned against their God, and againe v. 26. when the heaven is shut up, and there is no raine, because they have sinned against thee. This teacheth us the truth of that which an ancient father hath

hath, nos mutamus naturam rerum, we exchange the nature of the creature, and divert the sweet influence of heaven from our selves by changing from better to worse, and by our turning from God. *Quid ergo de paenarum acerbitate quarimur, unusquisque nostrum ipse se punit.* They are the expostulation of *Salvian*, with the Christians of his time, which had beene often overcome, and long prest by barbarous and hereticall nations. But why doe we complaine that our punishment is bitter and grievous, seeing every one of us doth punish himselfe? But here happily some will make that objection against the former point, which *Salvian* makes against himselfe by way of prevention, if all punishment or calamity be from God, how are we said to punish our selues? His answere is very satisfactory, *Vtrumq; verum est, a deo quippe punimus, sed ipsi facimus ut puniamus* Lib. 8. Num. 264. Both are true, we are punished by God, but tis our owne doing, that we are punished. The manner and order by which mankind fall into extreamity of punishment, whether temporall or everlasting, that he collects out of that saying of the Prophet *Esay. Chapt. 50. v. 11.*

This good father albeit he lived in the miserable times, wherein the visible feature of Christ's Church and of Christendome was much defaced by the wounds and scars which had beene given by barbarous hands, yet was herein happy, that he might freely avouch the unspeakable mercies of God, and extend his unfeigned love to all, (even to those which perished in their sinnes) without censure of heresie or persecution, by men of his owne profession

Lib. 4.
num. 107.

profession; It was no scruple to his tender conscience to averre, nor was the often averring it any imputation unto him for many generations, that God did punish us, *in vito*, against his will, but he was willing to heale the wounds which he had made, that men did constraine him to continue, or increase his plagues, when he was otherwise ready to take off his punishing hand.

But some in latter yeares question (and would to God they did but question) whether punitive justice be as direct an effect of Gods primary will, or as primarily intended by him in respect of some men, as the exercise of bounty and mercy toward others. But if this Doctrine were positively determined, the calamities which befall most states and kingdomes would be more incurable, and all endeavours of reformation lesse available, then is behoofetull for them to beleeve they are. Howbeit some passages of sacred writ there be, which either naturally run, or have beeene drawne this way, as if punitive justice were the marke or ayme of meanes offered by God, for sothat place and the *Apostle Rom. I. 20.* *The invisible things of him from the creation of the world were clearly seen,* to the intent that they should be without excuse. But this expression of the originall is worthily corrected by the latter English. *God did manifest himselfe in his works so faire, that they are without excuse.* And though the speech be for its forme indifferent, or æquipendent, yet the matter doth necessarily sway it from the former to this latter sente. For if God had manifested himselfe unto them ^{ther} them to no other intent than that they might be without excuse,

excuse, they had a better excuse in readinesse then any of the reprobate or damned shall finde, at the day of Iudgement. None of them shall be then able to deny either the receipt of a talent, or the receipt of it to some better intent or end, then to leave them without excuse. They are therefore without excuse because they have hid their talents, and doe not employ them to the use or end intended by their master. But more particularly the calamities or plagues which befell the Iewish nation may seeme incurable from the words of our Saviour Mat. 23:34-35.
Behold I send unto you Prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in the Synagogues, and persecute from City to City. That upon you may come all the righteous bloud shed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias sonne of Barachias, whom yee slew betweene the Temple and the Altar. Did the wisdome of God then send Prophets and wisemen unto their forefathers, or did he cometo this generation in person himselfe, to this intent, or end, that all the righteous bloud which had beene shed upon the earth, might be required of them? For thus interpreting this place the originall phrase affords a pretence, somewhat fayrer then can be brought for the former Interpretation of S. Paul, *ut super vos veniat:* yet every novice in Grammat knowes that the preposition *ut*, or Greeke *το* doth not alwaies denote the *Finall cause*, it oftentimes imports the *Course* or *issue*, not the *end* or *intent* *το μεγαλων την τινα* so saith our Saviour Job. 17. 3. *This is life eternall that they might know thee the only*

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only true God, and Iesus Christ whom thou hast sent, Vt recognoscant, this is no more then if he had said *recognoscere*, to know thee to be the only God, and Iesos Christ whom thou hast sent, is life eternall. Give these words of our Saviour in the 7th of S. John leave to interpret his forecited words *Mat. 23.* and their meaning will be in plaine English thus much and no more, some of them you will crucify, and some of them you will scourge, and persecute so long, untill the bloud of all the righteous shed upon the earth will come upon you. The true reaon why the bloud of Gods Prophets was to be required of this generation was because God had continually sent them unto them from timeto time, out of his mercy and compassion, that they might be healed: So saith the Scripture, 2. *Chron. 36. 15.* And the Lord God of their fathers sent to them by his messengers rising up betimes and sending, because he had compassion on his people and on his dwelling place. But they mocked the messengers of God, and despised his word, and misused his Prophets, untill the wrath of the Lord rose against his people, untill there was no remedy. That which made their calamities remediles, or as the originall hath it incurable, was their continual mocking or despising the messengers of their peace, which God from time to time had sent to heale them: So that all the calamity which ensued was not the end intended by God in sending his messengers unto them, but the issue of their mocking & despising both *Physitions* and *Medicines*. They are the cause of their incurable wounds, yet was it God that did inflict them, for so it fol- loweth

loweth v. 17.18. Therefore he brought upon them the King of the Caldeans, who slew their young men in the house of their Sanctuary, and had no compassion upon young man, maiden, or old man, or him that stooped for age. He gave them all into his hand; and all the vessels of the house of God, great and small, and the treasures of the house of the Lord and the treasures of the King and his Princes. All these he brought to Babilon, and they burnt the house of the Lord and brake downe the wals of Ierusalem, and burnt all the pallaces thereof with fire, and destroyed all the goodly vessels thereof.

All this masse of misery fell upon the people of God, for whose prosperity Solomon here prayes; all the desolation here mentioned light on this house which he now consecrates to be the house of prayer. All this and more became inevitable in the issue, but so it was not from the time that Jeremy began to prophecy, to foretell, and forethreaten it by expresse revelation from the Lord of heaven. One speciall meanes by which this misery became inevitable, was that erroneous opinion or conceit wherewith most of this people were possessed, to wit that their calamity or prosperity was fatall; that all things were so preeterminated by God; that nothing could fall out otherwise then it did; that every thing was absolutely necessary, in respect of Gods decree. This was the symtome of their incurable disease, for whole cure Jeremy was sent to the potters house there to receive that instruction from the Lord, of which we read Chap. 18. The exact point of time wherein their disease (whether in whole or party) became inevitable, wee leave with all

reverence unto him who hath reserv'd the knowl-
 ledge of times and seasons (as a speciall prerogative
 of his power) unto himselfe. Act. 1.7. Yet thus much
 he hath revealed unto us, that every part of this
 calamity did not become inevitable at one and the
 same time; the state of prince and people became
 more dangerous then it had beeene, (as it were a di-
 sease recovering strength from a relapse) by their
 shuffling with God, after they had made a covenant
 with him, for freeing their servants according to the
 tenour of his law in that case provided. This breach
 of covenant *Jeremy* foretels in thundring tearmes,
 would prove the cause of greater calamity then
 he before had threatned, *And yee were now turned
 and had done right in my sight in proclaiming liberty
 every one to his neighbour.* But yee turned and pollu-
 ted my name, and caused every man his servant, and his
 handmaid, whom yee had set at liberty at their plea-
 sures to returne; and brought them into subjection to
 be unto them for servants and handmaids. Therefore
 (saith the Lord) because yee have not hearkned unto me
 in proclaiming liberty every one to his brother and to
 neighbour, behold I proclaime a liberty to you, saith
 the Lord to the sword, pestilence and famine, and I will
 make you to be remoed unto all the kingdomes of the
 earth. *Jerem. 34. 10, 15, 16, 17, and v. 21, 22.* And Ze-
 dechiab King of Iudah and his princes will I give into
 the hand of their enemis, and into the hand of them
 that seekes their life; and into the hand of the King of
 Babylons armie, which are gone up from you. Behold I
 will command (saith the Lord) and cause them to re-
 turne to this city, and they shall fight against it and
 take

take it and burne it with fire , and I will make the city of Iudah a desolation without an inhabitant . Yet was not this sentence, though thus uttered with indignation, as yet altogether unchangeable, much lesse was this peoples safety peremptorily decreed by God, as their false Prophets misperswaded them . This error concerning the tenour of Gods decree or covenant being planted in them, the Egyprians expedition against the Caldean armie for Ierusalem's succour might with faire applause be pretended, as a meane ordained by God for effecting their safety. To quell this their vaine confidence in the strength of Egyp the Prophet reavoucheth his former message with some additions, *Ier.37.7.8.9.* This saith the Lord God of Israel , thus shall ye say to the King of Iudah that sent you unto me to enquire of me. Behold Pharaohs army which is come forth to helpe you, shall returne to Egyp into their own land, and the Caldeans shall come againe and fight against the city, and take it and burne it with fire; thus saith the Lord, deceire not your selves saying the Caldeans shall surely depart from us, for they shall not depart . For though yee had smitten the whole armie of Caldeans, that fight against you, and thereremained but wounded men among them , yet should they rise up every man in his tent and burne this city with fire.

Yet was not the event here foretold at this time altogether inevitable, but inevitable only upon their refusal to obey the Prophets counsell, for after this time the same Prophet shews King Zedechiah a way or meane ordained by God, which if he had followed a great part of this calamity so peremptorily

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denounced might have beeene avoided Jerem. 38.17.
Then said Jeremiah unto Zedechiah, thus saith the Lord God of Israel, if thou wilt assuredly goe forth unto the King of Babilon, then thy soule shall live, and this city shall not be burnt with fire, and thou shalt live and thine house. But if thou wilt not goe forth to the King of Babilons Princes, then shall this city be given into the hands of the Caldeans and they shall burne it with fire, and thou shalt not escape out of their hands. This was the last warning which he was to expect from God, by his Prophet, for his peace. But not hearkning unto his voice, whilst it was called to day, but seeking to escape the Iudgements denounced by flight, he inevitably brought them upon himselfe, upon his Princes, upon the temple, in a greater measure, especially as they concerned himselfe and his house, then they had beeene threatened. When the Caldean Princes entred the city, Zedechiah and the men of warre fled out of the city by night, but the Caldeans hoste pursued after them, and overtooke Zedechiah in the desert of Jericho and brought him to Nebuchadnezar King of Babell, unto Riblah where he slew the sons of Zedechiah before his eies, and all the nobles of Iudah, (a lamentable farewell to the sence of sight and liberty) for immediatly after he put out Zedechiahs eyes, and put him in chaines, to carry him to Babilon. v.7. Thus have you heard how Jerusale and Iudah came to a lamentable & tragical end by diseases in their nature not incurable, but made such by their own wilfulness, in not hearkening to the voice of Gods Prophets. Did then the wisdome of God who out of compassion sent his Prophets,

phets unto them, whilst the first temple stood come in person himselfe to increase the misery of that generation, with whom he coavest here on earth, or to destroy the second temple with a moe fearefull destruction then had befallen the first ? That this generation became a prey in the issue to the Roman vultures, was not from want of good will in him to gather them, but from their unwillingnesse to be gathered under his wings; witnesseth himselfe Mat. 23.37. *Ierusalem, Ierusalem &c.* But did he speake this as God or as man? a captious question. What if I should say that it was *vox humana* and yet *vox Dei*, the voice of God uttered by man, the very personall voice of the sonne of God, as S. Luke testifies, *He spake as never man spake*, and was so affected towards *Ierusalem* as never man was affected. The Prophet *Ieremy* after he had seene that tragedy really acted which he had represented in words, did wish his head had beene a fountaine of teares that hee might weepe day and night, for the slain of his people. The wisdome and sonne of God became a more sorrowfull spectatour of a second tragedy of *Ierusalem*, not as yet within forty yeares probability to be acted : when he came neare saith S. Luke 19. 41. he beheld the city and wept for it, saying, *Oh if thou had'st even knowne at the least in this day those things which belong unto thy peace*, but now are they hid from thine eyes. These his teares though he wept as man, were a visible expression of his divine inexpressible love toward *Ierusalem* and her inhabitants, after they had deserved this ill at his hands stily bent to deieve much worse. As yet it was cal-

led to day, but this was a critall day, and full of danger, howbeit *Jerusalem's* sin was not sealed up untill the signe of the Prophet *Ionas* was expired. After his Resurection from the dead *Jerusalem* had yet forty dayes for repentance, as *Nineveh* had (for so long our Saviour remained here on earth) but *Jerusalem's* Children not repenting within that time, as *Nineveh* did, their estate became as desperate as their murmuring fore-Fathers had been in the wildernes, they were to wander forty yeares in the wildernesse before any of them could enter into the land of promise; and as many as were aboue twenty yeares being cut off by oaths from all hopes or possibilities of entring in at all. This generation, whom our Saviour here forwarnes, were to continue in it forty yeares, which being expired, they and their Children haue beeene exterminated and banished from it for almost forty times forty yeares. During the forty yeares wherein they were permitted to remaine in it their estate was no lesse miserable then their fore-Fathers had beeene in the wildernesse. There dyed in the wildernesse almost six hundred thousand men; of this latter generation well nigh twice as many within the same compasse of time did die more miserably, *Jerusalem* being first made their prison, afterwards their grave, first an heape of carkasses, and then a heape of stones. Now seeing, as our Apostle, saith these *Jewes* did not stumble to the end that they should fall, but rather that by their fall salvation might come unto the *Gentiles*, let us beseech our gratiouse God, that from *Jerusalem's* ruine we may in time and whilst it is called to day, seeke

seeke the edification of his Church and Kingdome. Roote out, good Lord we beseech thee, all *Jewish affections* and *Jewish opinions* out of the hearts of thy people, that so our prayers and supplications for the prosperity of thine inheritance and thine Anointed, may be ever acceptable in thy sight, O Lord our strength, and our Redeemer. AMEN.



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THE
SECOND SERMON
UPON
2. CHRON. 6. 39. 40.



Oncerning the second generall proposed, two points therebe which require discussion or declaration; The first, whether this petition which *Solomon* here preferreth to the King of Kings, were granted according to his desires.

The second, how farre the grant made to him, or how farre the practices or experiments answerable to his petition, during the time that this temple stood, may concerne us, or the times wherein we

live. That Solomons petition was fully granted, first the equity of the matter contained in it may persuade us; for hee requests nothing at Gods hands which is for substance altogether new; nothing but that, which out of his free mercy and bounty he had granted unto his people before, though not supplicated unto in such a solemne manner, as Solomon now useth and prescribes as a patterne for others to use. When Israel was in his infancy, not able to speake the language of Canaan, much lesse to frame his petitions according to the stile and forme of the Sanctuary, the God of his father did understand his cry, and was alwaies ready to give him a better answere then he could desire. *The cry of the children of Israel (saith God) is come unto me, and I have also seene the oppression wherewith the Egyptians oppresse them.* Exod. 3.9. Might they have spoken for themselves, the utmost of their request had beeene only for some ease or mitigation of their present servitude and grievance; but God (so gracious is he) sends them full deliverance, and of slaves makes them a free state, a roiall nation. Upon the sight of Pharaohs hoste pursuing them, after they had been set free, the extremity of feare makes them desirous rather to returne unto their wonted thraldome, then to hazard their lives for attaining that liberty, whereunto God by Moses had called them. Whilst thus affected, *they cry unto the Lord, and he heares their cry,* although it were mingled with murmurings against Moses. Exod. 14.v.10.11. True it is that Moses prayed, whilst they murmured; but God was more ready to heare then Moses to pray: and therefore

fore he saith v. 15 wherefore cryest thou unto me; speak unto the children of Israel that they goe forward. But for a master to redeeme his owne lervants from foaigne oppression is not so strange, or out of course. Did God then at the prayer or instance of his ser-vants, heale his people whom he himselfe had wounded? When the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled and the fire of the Lord burnt amongst them, and consumed them that were in the utmost parts of the campe. Numb. 11. 1. The disease was acute and made quicke dispatch, the medicine was as swift and spee-dy; Then the people cried unto Moses, and when Mo-ses prayed unto the Lord, the fire was quenched. v. 2. One branch of Solomons petition is, that when Israel should goe forth to battaile against their enemies by the way which he should send them, that he would then heare their prayers and supplications, and iudgetheir cause. A lively pledge of Gods favour answerable to this branch of the petition, and of the immediate dependance which successe in battaile hath on faithfull prayers, we have in that story Exod. 17: v. 9. 10. when Iosuah was sent by Moses appointment to fight with Amalek, It came to passe when Moses held up his hand, that Israel prevailed, and when he let downe his hand Amalek prevailed. Another branch of Solomons petition in this place, is v. 24. That when Israel should be put to the worst before their enemies, that God would be mercifull unto their sinne, whenthey should turne againe and confess his name and pray. This was Israels case in the siege of Ai, Iosuah 17. v. 7. 8. Iosuah upon the sight of this

Solomons petition

wound flies for succour to that medicine which Solomon happily from his practice prescribes; For he rent his clothes, and fell on his face to the earth before the Arke of the Lord, and cried, alas! O Lord what shall I say when Israel turneth their backe before their enemies! God heares his prayer, before he was willing to make an end of praying, Get thee up, wherefore liest thou thus upon thy face? and instructs him for restoring Israel to his wonted estate and condition, by recompencing the way of the wicked upon his owne head. First he makes Achan confess his sinne, and give glory unto God, and so removes the sinne from Israel by execution of iustice, which in like case is equivalent to prayer, at least a necessary condition of successfull prayers for the publique weale and safety of kingdomes.

2 If after Iosuabs death we were to give a generall title to the sacred history of ensuing times, for almost four hundred yeares, or make an Epitome of the booke of Judges, it could not be more briefe then this, Israel sinnes and is given up into the hands of the oppressor; Israel cries unto the Lord, and he sends him a Judge and a deliverer: And yet, as the sacred penman of that story observes, Israels repentance alwaies died with the Judge which God did send them, and could not be revived againe but by renewing of affliction. One and the same affliction was commonly the effect of Israels sinne, and the meanes of Israels repentance; his sinne was the efficient and repentance the small cause of their oppression. And so gratioues was God towards them, so ready alwaies to heare their prayers, that he seemed not

to

to punish them so much for sins past, as to continue his punishment untill they repented. Among other calamities of estate whose cure or remedy *Solomon* here seekes, the plague of pestilence is one, v.28. with this the land was grievously smitten, even from *Dan* to *Beer sheba*, in his Father *Davids* daies, by the immediate hand of God, and in particular for his Fathers sinne in numbring the people. Yet when *David* confessed his sinne, and thus prayed, *Behold I have sinned, yea I have done wickedly, but these sheepe what have they done? Let thine hand I pray thee be against mee and against my Fathers house*, v.17. the Lord was appeased towards the land, and the Plague ceased from *Israel*. So ready was God alwaies to heare the prayers of this people, when they turned unto him, before this Temple was built.

The summe then of *Solomons* petition is, that the Lord would be pleased to give his people some particular or new assurance, for continuing his wanted mercies or blessings unto them; & that this house which he had built, might be as a publique Court of audience, a place wherein it might be free for every man, and for all *Israel*, to exhibite the petitions of his heart to his God, and to receive answere from him. And so we may obserue, that from this time forward the consecration of this house, and the solemnity which *Solomon* here used, did come into the style and forme of this peoples prayers, made as it were an additionall to the Covenanat with *Abraham, Isaac, and Jacob*. But what expresse proofe have we, that *Solomons* owne prayers at this time, for

for these prerogatiues of this house were heard? This fully appeares from the subsequent miracle, where-with this petition was signed as with the immediate hand of God, 2. Ch. 7.1.2. Now when Solomon had made an end of praying, the fire came downe from hea-ven, and consumed the burnt offering, and the sacrifices, and the glory of the Lord filled the house: and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the house. This kinde of answer by fire was alwayes most satisfactory to the busines or proceedings that were or might be in que-
stion; by this answeare God did determine the con-
troversies betweene Elias & Baals Priests; by the like
effect of fire from heaven (conluming the fat of the
sacrifice) the calling of Aaron to the Priesthood, by
Gods immediate appointment , not by man, was
put out of question. And so was the consecration of
the Sonne of God to his everlasting Priesthood, con-
firmed by the visible apparition of the Holy Ghost
in tongues of fire , which was the accomplishment
of both the former miraculous apparitions from
heaven, the one at the consecration of Aaron, the o-
ther at the consecration of this materiall Temple.

3 But admitting every branch of Solomons peti-
tion was on Gods part fully granted ; yet will it
be demanded, whether the practise did pursue the
grant, or what remarkable successse or issue the pra-
ctise found? To both parts of this demand, two or
three instances, which are upon sacred record , will
suffice. The first from the practise of good Iehosa-
phat, in that strange exigēce or extremity of danger,
whereunto the Kingdōe of Iudah was brought in his
dayes ,

dayes, by the malitious confederacie of Moab, Ammon, and Mount Seir. As was the danger, so was this good Kings feare exceeding greate; and the greater it was, the better motiue he had to pray more heartily, according to that patterne which Solomon prescribes 2. Chron. 20. 5 &c. And Iehosaphat stood in the Congregation of Indah and Ierusalem, in the house of the Lord, before the new Court, and said, O Lord God of our Fathers, art not thou God in heaven, and rulest not thou over all the Kingdomes of the heathen? And in thine hand is there not power and might, so that none is able to withstand thee? Art not thou our God who didst drive out the inhabitants of this land before thy people Israel, and gauest it the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a Sanctuary therein for thy name, saying, if when evill commeth upon us, as the sword, judgement, or pestilence, or famine, we stand before this house and in thy presence, (for thy name is in this house) & cry unto thee in our affliction, that thou wilt heare and help &c. As the forme of his prayer was peculiar, such as was not used before this house was built, so the success was extraordinary, and such as this people had never tasted before, unles it were in the destruction of Pharaoh, & his mighty army. The victory which Gideon had over the Midianites was miraculous, in respect of their multitude which was vanquished, and of their puadice which vanquished them: yet in that miraculous deliverance, there was the sword of the Lord & the sword of Gideon. They fought for victory, but in this mighty discomfiture of 3 nations more potent then Midian, which had

combined for the overthrow of *Iudah*, there was only the arme of the Lord ; the use of mans sword, or arme of flesh, is utterly prohibited by the Prophet *Ia-haziel v. 17.* *T*e shall not need to fight in this battell, set your selves stand ye still & see the salvatio of the Lord with you. All that *Iehosaphats* royall presence or person did undertake or performe, for the accomplishment of this victory promised, was, to exhort his people, not to bee valiant in fight, but to put their confidence in the Lord of Hostes. *v. 20.* They rose early in the morning, and went forth into the wildernes of Tekoah: And as they went forth, *Iehosaphat* stood and said, Hear me O *Iudah*, and the inhabitants of Hierusalem, believe in the Lord your God, so shall you be established, believe his Prophets, so shall ye prosper. And so they did. For this victory was more compleat and more beneficall to the King, and people, then any victory which *David* had gotten over the enemies of God, though purchased with his peoples blood. For as it is *v. 25.* When *Iehosaphat* and his people came to take away the spoyle of them, they found amongst them in abundance, both riches with the dead bodies, and precious jewels (which they stript off for themselves) more then they could carry away, and they were three daies in gathering of the spoyle, it was so much. For the Lord mighty in battell had turned the strength and weapons of death and war, which these confederates had prepared against *Iudah*, upon themselves. The most remarkable circumstance, in this sacred story, was that the coales and fire of that fatall dissencion which brought universal destruction upon these three armies, did then begin

begin to kindle, when the men of *Iudah*, and *Hierusalem* began to praise the Lord with sweet harmony, as well of heart and spirit, as of voice v. 23. When they began to sing, and praise, the Lord set ambuscments against the children of *Ammon*, and *Moab*, and *Mount Seir*, which were come against *Iudah*, and they were smitten. For the children of *Ammon*, and *Moab* stood up against the inhabitants of *mount Seir*, utterly to destroy, and slay them, and when they had made an end of the inhabitants of *Mount Seir*, every one helped to destroy another. Such power there is in the songs of the Sanctuary, when they are rightly set by the Priest, and taken up by unanimous consent of prince, and people, united in heart, with the feare of God, and with loving affection one towards another, and towards Gods Church. Here was more then an accomplishment of that branch of *Solomons* petition in this Chapter. v. 34. They went out indeed unto their enemies, & by the way which God had appointed them, but the way which he had now appointed them was not to fight with them, but to believe in him, who can save us, as well with a few, as with many; & can maintaine the cause of his people, as well without the industry or endeavours of man, as with them. And for this cause *Iehosaphat*, and his people did praise him with likeconfidence, for the assurance which he had given them by his Prophet of future victory, as if it had beene already gotten.

A victory, or defeate of the enemy without the active endeavours of men, fully parallell to this we have in the 2. of *Kings* c. 19. v. 15. to wit, the great discomfiture of *Senacheribs* army, which had for a

long time besieged Hierusalem. Such was the success of Hezekiahs prayers, which were conceived in that forme which Solomon here prescribes, and uttered in this house, which he now consecrates. And Hezekiah prayed before the Lord , and said, O Lord God of Israel, which dweltest betwene the Cherubins, thou art the God, even thou alone, of all the kingdome of the earth, thou hast made heaven and earth , Lord bow downe thine eare, and heare. Open Lord thine eyes, and see, and heare the words of Senacherib, which hath sent him to repreach the living God . v. 15. 16. To this petition he receives this answere v. 32. Thus saith the Lord , concerning the King of Assyria, he shall not come into this city, nor shoot an Arrow there, nor come before it with shield, nor cast a banke against it. By the way that he came, the same shall he retarne, and shall not come into this city, saith the Lord . For I will defend this city, to save it, for mine owne sake, and for my servant Davids sake. The like joyfull delivrance was obtained by the prayers of Elisha in that streight siege of Samaria, and the famine, where-with the city was so grievously pinched , was suddenly turned into such plenty, that whereas an Asses head had beene sold one day for 40 peeces of silver, the morrow after, two measures of Barley, and a measure of wheate flowre, was sold for a shekell. 2. Kings 6. 25. & 7. 18. Heaven , we reade was shut up for three yeares in Elisas time , the earth was chapped, and the land of Israel wounded with famine, for want of raine. Heaven is opened againe by Elias his prayer, and the land refreshed, 1. Kings 17. 1. 18. 45. So that there is not one branch of Solomons

Solomons petition , which the Lord did not really accomplish, when this people prayed unto him, as *Solomon* prescribes them.

Through want of such prayers as *Solomon* here makes, or, at least, for want of that faith, by which the prayers of *Iehosaphat*, *Hezekias* and the *Prophets* were conceived, *Iehoiakim*, *Zedekiah* &c. found no such successe, or deliverance in their distresse, as these two godly Princes had done.

But some men, the better they believe these sacred stories, concerning the infallible successe of the Kings of *Iudah's* godly prayers ; The more prone they will be to question in what cases, how farre, or whether at all, the undoubted grant of *Solomons* petition may any way concerne us , or the times wherein we live.

The question may seeme more pertinent , or rather, the second generall point proposed by us, may seeme more questionable, or, (more then questionable) altogether impertinent; because, most of these victories, or deliverances, which *Iudah*, or *Israel* obtained by prayers, were miraculous ; such as farre exceed the force of naturall causes, or meanes ordinary, and which are without the reach , or contrivance of policy. And what assurance then can wee have, that our prayers shall bee answered with like successe, unlesse we may believe, or hope, that even our prayers or supplications may procure true miracles: but miracles have altogether, or for the most part, ceased for these later times; in which, for this reason, that song of the *Psalmist* might be more fitly taken up, than the practise of *Solomon*, or the

Solomons petition

Kings of Iudah; We have heard with our eares, & our fathers have declared unto us the noble workes, which thou didst in their daies, & in the old time before theē.

Thus to complaine of the times wherein wee live, in respect of former, all of us are by nature too prone; and this pronenesse is one speciall meanes, by which the fervency of better spirits devotion is so much dampned: yet *Solomon* hath told us, that we are but foolish inquisitors; And if but foolish inquisitors, then certainly no competent judges in this case.

To say, that these times are not more corrupt then former, were to flatter them; enough to convince us of being time-servers; yet to complaine of them, or to lament them, as men doe which have no hope, or assurance in Gods promises, were to accuse God; a spice of infidelity. Certainly, there is no fault in the times, or in the places, wherein we live, but such as we our selves respectively infuse into them, some by wickednesse of life, others by impious or ungodly opinions.

Let us then so use our freedome in speaking the truth of the times wherein we live, that we doe not slander the eternall dispenser of times, and seasons; that we cast no aspersions upon his fatherly care and providence. God hath not forgotten to be as good, and gracious unto our times, as he hath beene unto former ages; but we have forgotten to bee thankfull unto him; we either are distrustfull of our selves, or, for the most part, teach others to distrust the extent of his goodnessse, whose certaine belief must bee the roote of prayers as well for blessings spirituall,

as

as temporall.

There is no speedier way , or shorter cut unto Gods curse , or vengeance , then by distrusting his goodnesle towards our selves , or by denying the fruities of it unto others .

But to the *Quere* proposed, How farre the grant of *Solomons* petition may concerne our selves, or the times wherein we live , the answere is ready; Our present interest inthat grant , our assurance in Gods promises for blessings temporall *to that people* may be as great , our deliverance from dangers imminent , and unavoidable to the apprehension of man, may be as certaine and infallible as theirs was; albeit God doth not in particular promise succour , or worke our safety by the same, and like meanes as he did theirs .

Admit then it were an Article of our Creed (as it is not) that miracles in these later times haue ceased , may not upon any exigence be expected , that to seeke after such signes , and wonders , as were given then, were a tempting of God , as intruth it is no better; yet all this ought not to weaken our assurance, that the issue of our prayers (so they be as faithfull as theirs were) shalbe as ioyfull to our selves , as beneficiale to the state and kingdome, as *Iehosaphats* and *Hezekiah*s prayers were . Gods goodnesse towards us,his providence over us is still the same; and our beleife of this his goodnesse, if in us it be true, and sound, 'tis the same it was in them ; so will the issue be the same, either in kinde, or by equivalency . Whether the like issue or successse be wrought by meanes ordinary, or extraordinary ,

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is meerly accidentall to the certaine of it ; Not to embrace the workes of his wisdome with as thankfull hearts , as *Israel* did the workes of his power , would be childish and pettish .

Hopes of successse , whether by meanes ordinary or miraculous , must in all ages be grounded upon the same article of faith , but not at all times upon the same branch of the same article . It is he that made us , which only can preserve us , and whiles we profess that it is hee that made us and not wee our selves , that he is the maker of all things visible , & invisible , we include as much as the Apostle saith , & somewhat more then he expresseth in these words , *In him we move , live , and have our being* , which containeth the three speciall branches of Gods power .

Miracles , properly so called , consist in some extraordinary manifestation of Gods power , either adding somewhat unto , or subtracting somewhat from the ordinary efficacy of instrumentall causes , or observable course of nature . All miracles may be reduced to such manifestation either of Gods creative , or his conservative , or cooperative power .

Sampsons strength , or achievements were truely miraculous , and did suppose an addition of force supernaturall to his native activity , or extraordinary measure of Gods cōworking power .

The victory , which *Iosuah* got over the *Amorites* , was after this manner miraculous . There was a power more than naturall , as well in the motion as in the making of those great stones , wherewith the *Amorites* were beaten downe . The three Children

dren againe were preserved untouched, in the midst of the flaming furnace, by true miracle, or extraordinary manifestation of Gods power; But this consisted not in the addition of any supernaturall forces unto it, but in the meere subtraction of Gods co-working power, without subtraction of his creative, or conserving power; for so it had ceased not only to burne, but to be fire. The suddaine withering of *Jeroboams* hand was a true miracle, but did consist in the subtraction of Gods preserving power, that is, that branch of his power, in which, as the Apostle speakes, all things live that are endowed with life.

That God hath thus wrought the safety of his servants, and yet is able to worke by these, or the like more miraculous meanes, wee doe believe, in that we believe he is the Almighty maker of heaven, and earth. But besides that absolute dependance which every particular creature hath on these branches of his power, by which their severall efficacies may be extraordinarily increased, or diminished, there is an essentiall subordination of all the severall ranks of his creatures, with whatsoever strength or efficacy they be endowed, unto his providence; as in wisdome he made them all, so in wisdome he marshalleth, and ordereth them all.

Now the contrivance of meanes, or agents, for their nature, or kinde but ordinary, may be more admirable, than miracles properly so called, that is, than his particular workes of wonder.

Miracles are in their nature more apt to affect the sence, but the sweet contrivances of Gods wis-

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dome, and providence doe more affect the understanding : The one workes astonishment, the other admiration. For this reason were miracles more frequent in the infancy of the Church, as an awfull kinde of discipline to inforce unbelievers to give audience unto the word of life, and to take Gods promises (which would otherwise be slighted) into serious consideration.

But the wayes of Gods wisdome, or sweet disposition of his providence, are more apt to cherish the seed of life being sowne in mens hearts. Miracles by continuall frequency would cease to be miracles, would not be wondred at; whereas the unsearchable wayes of Gods wisdome, or his indissoluble contrivances of extraordinary successe by meanes ordinary will unceasantly breed in us matter of admiration. His wayes and contrivances are still in one kinde or other most admirable, but we want eyes, or will, to contemplate, or observethem. Yet let us see whether the greatest deliuernances, which God wrought for his children of Israel, besides that one in bringing them out of the land of Egypt, were not wrought by meanes ordinary and usuall, if we respect their particular or severall agencies, and admirable and extraordinary only for their combination, and contrivance. When the Lord turned againe the captivity of Sion, we were like them that dreame. Then was our mouth fill'd with laughter, and our tongues with singing. Then said they among the heathen, the Lord hath done great things for them ; yea the Lord hath done great things for us already, whereof wee reioyce. Psal. 120. v. 1. 2. 3. 4. 5.

This

This was indeed a great deliverance, and so to be acknowledged by all posterity. For so the Prophet had foretold, *Jer. 23.7.* Behold the day is come, saith the Lord, that they shall no more say, the Lord liveth, which brought forth the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the North country, and from all countryes, whether I had driven them, and they shall dwell in their owne land.

Not to make comparison betwixt the mighty workes of God, or not to question whether according to the literall meaning of this Prophecy, the fame or fresh memory of this second deliverance out of Chaldey, shoulde eclipse the fame of the former out of Egypt; This is certaine aud unquestionable, that this latter deliverance was a most exact parallel to the former. And yet, if we could exactly calculate all the particular meanes, which did concurre to the surprisall of Babylon by Cyrus, or to Cyrus his setting this people free, we should not finde one miraculous effect among them; And yet if wee would but seriously compare all the circumstances and concurrences of second causes, which Herodotus and Xenophon relate, with the sacred predictions concerning Cyrus his good successe against Babylon, the intire contrivance of them is most admirable; and such as would give us a more pleasant view, or modell of Gods infinite wisdome, then miracles can doe of his infinite power.

Againe, in that deliverance of the Jewes from Hamans conspiracy, there is no extraordinary manifestation of Gods power, no particular cause, or agent

was in it's working advanced above the ordinary pitch of nature; and yet the contrivance, or suiting of these ordinary agents appointed by God, is more admirable; then if the same end had beene effected by meanes truly miraculous. For a King not to take kindly rest by night; though in a bed of ease, is not unusuall. For a King, againe, to seeke to solace his waking thoughts, by hearing the Annalls of his kingdome, or the journalls of his owne reigne read unto him, is more commendable, then rare; But that King *Ashuerus* should lye awake at that time specially, when *Haman* did watch and plot the destruction of the *Jewes*, that causing the *Chronicles* of his Kingdome to be read, the reader should light on the place wherein *Mordecai* his unrewarded good service, in discovering the treason intended against the Kings person, was recorded; this was from the keeper of *Israel* who neither slumbereth nor sleepeth, and who was marveilous in his peoples sight.

It was his doing likewise, that *Hester*, though by *Mordecai*'s advice, should conceale her nation and parentage, untill she came in such high favour with the King. That *Queene Vashti* should be displaced, and she preferred, about the same time wherein *Haman* was advanced, and by his advancement enabled to doe a remediless mischiefe to the *Jewish nation* had not the Lord (as the wise man speakes) made one thing against another.

If we would rightly survey that rare deliverance of *Iehosaphat* and his people before mentioned, the particular meanes, by which it was wrought, were but ordinary, not miraculous: but the coincidence,

or

or concurrence of such meanes was more then miraculous. Seeing the spirit of God hath concealed the particular occasions of that unexpected hostility, betweene the children of *Ammon*, and *Moab*, and the *Edomites*; we have no reason to suspect them to have beene any other, then such as the Lord heretofore hath wrought, and yet may worke betweene the confederate enemies of this kingdomes peace, for our good, if we shall be thankfull; or betweene our freinds, or confederates for the advantage of the enemy, if we shall continue enemies unto our God. In a word, in that rare and admirable deliverance, there was no particular rare, or unusuall in respect of those times, unlesse it were *Iehosaphat*, and his Nobles firme reliance, not to the arme of flesh, or probable appearance of meanes ordinary, but upon the mercy, and loving kindnesse of the Lord; in whose wisdome they knew was treasured up variety of meanes ordinary, unknowne to them, as allsufficient to save, as if the whole armory of his power, by working miracles, had beene used for their defence.

If Christian states would throughly parallell *Iehosaphat* and *Iudah* in this; God in this age would parallell the successe by the like extraordinary disposition of meanes ordinary. As his mercy endureth for ever, so the treasure of his wisdome, for effecting their good which love him, is inexhaustible. It is not necessary that he should interpolate his creative power, or worke miracles for bringing forth successe extraordinary, and miraculous; For of meanes ordinary, whereof he hath infinite store

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already created ; a small number, by his all-seeing disposition, may suffice for any purpose. He can without miracles save with a few , as well as with many.

The letters , or elements of all speech , or language are not many ; few more in number than the yeares of our youth , or non-age ; yet the possible compositions of these few are so various , and copious, as to afford severall words, sufficient not only to signify the diversity of things that are by name, but to expresse their natures , and properties; enough to decipher all the actions or undertakings of men throughout all ages.

How unsearchable then are his wayes : how incomprehensible the secret courses , by which he brings calamity or prosperity upon any nation; who can with greater facility compose the severall rankes of his creature , even all things that are , then the *Printer* can doe his few letters.

And albeit all the visible meanes which may bee thought to conspire for our woe, or for our weale, may be, to mans apprehension, apparently the same which have beeene manifested in former times , yet his wisdome, by secret addition , or subtraction of some petty occurrences , may quite alter the suc-
cesse , which from some former models wee feare, or hope, with lesse adoe, than a critique, permitted to correct a presse , can doe the sence and meaning of the exactest writer , by the dispunction or in-
version of points or letters. How many devices soe-
ver there be in man's heart , yet as *Prov. 19.21. So-*
lomon saith, there is a counsell of the Lord and that
must stand.

It was a grave Christian-like advice, which the heathen *Cambyses*, from some broken apprehensions of the great wisdome of his Gods or divine powers, did give unto *Cyrus* his sonne, when he first underooke that quarrell with the *Armenians*, which gave occasion to that great warre, which by the counsell of the Lord he happily accōplished against *Babylon*. The summe of his advise was this, That hee should run no hazard either of his owne person, or of his charge, without sacrificing to the Gods, and receiving directions from them. For men (saith he) in the choise of their actions, or undertakings, doe but rove byguesse, not acquainted with the fountaines, whence true goodness must be derived, or the secret issues by which it rannes.

Many instances hee there brings of men which had wit, or power to compasse the particulars which they most affected, which yet have strangely miscarried in the maine chance, and as it were ran counter from that end, or marke at which all men by nature make ayme.

The resultance of his many instances, or his experiments to this purpose, is, That humane wisdome (at the best) hath no more skill to chuse what is best for it selfe, then as if a man should come to a lottery, where hee must bee content with the lot which he drawes; he hath a freedome of will, or power to chuse this before that, but none to make the prize of what hee chuseth; that was set before. But as for the immortall Gods they know all things as well past as to come, and will direct their friends, being consulted, to chuse that which is good, and decline evill. But as for such as are not their friends,

friends, there is no necessity that they should take the like care for them.

We may adde, though all men by nature be enemies unto the true and only God; yet is there is no necessity laid upon any so to continue. All the nations of the earth have better meanes of reconciliation unto God then the Temple of Hierusalem, or the service of it was unto the nation of the Jewes, wherein it stood: God, saith the Apostle, *was in Christ reconciling (not this or that man) but the world unto himselfe.* All the nations of the earth, as you heard before, had their interest in the Temple built by Solomon: The demolishing of it, or the 2^d Temple built by Zerubbabel, reedified and adorned by Herod, can be no prejudice to any particular nation of the earth, much lesse to any christian nation, least of all to this most orthodoxall nation.

But what? Is that way, or meanes of reconciliation unto God, which we now have, more excellent then the Jewish nation had whilst Solomons Temple stood? Certainly the Sonne of God did use no Sophisme or equivocation; He spake more then Metaphors, even sacred mysteries, when he said unto the Jewes, *Destroy this Temple, and in three daies I will raise it up.* John 2. 19. For albeit his words, as the Evangelist instructs us, were literally meant of the Temple of his body; and though the Jewes did perniciously erre in not construing them so; yet the same words had a farther emblematical, mysticall, or spirituall sense, importing thus much, that the Jewes, by destroying the Temple of his body, should destroy that very Temple wherein they trusted,

sted, and that within three dayes it should be raised with him to a more excellent state, or manner of being than it had.

The materiall Temple was signed, or marked unto destruction, by the rending of the vaile at the houre of his death; and though the visible building, or so much of it as was the worke of mans hands did stand for forty yeares after; yet it stood but as a Carkasse, the loule and spirit of it was translated unto the Temple of his body. For as he said, *Veios habitante Camillo Illic Roma sicut. Rome was at Veii whilst Camillus*, in whom the life and spirit of the Ancient Romans did then wholly reside, *had his residence in that towne. Or as we say, the Kings roiall presence makes the Court:* So was it alwayes the immediate or peculiar presence of God by way of inhabitation, which made that goodly edifice, which Solomon now erected, to be the Temple or Sanctuary, the house of prayer.

Now from the time of our Saviours death, God withdrew his extraordinary presence from the Temple made with hands; all the priviledges, wherewith it was endowed, and the secret influence of his grace, are now wholly treasured up in the sunne of righteousnesse, or in the body of Christ, in whom, as the Apostle speakes, *the God-head dwelleth bodily.* God is not so present in any other body or place, as he was in the Temple of Ierusalem, not present any where by way of inhabitation, save only in the body of Christ, and in the members of it, that is, his Church.

But in as much as God is by such speciall man-

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her present in Christ's manhood; our access unto him, in all our troubles and distresse, is more immediate than Solomon, or his people had any. They were to pray in the materiall Temple, or towards it; their prayers had no other access to heaven, than as it were by way of Echo from the earthly Temple, and though by this way they found a true access unto heaven; yet had they not altogether the same acceptation there, as ours now have, or might have.

Solomon indeed beseeched God, here in my text, that his eyes might be open, and his eares attent unto the prayers, which were made in this place, to wit, in the house which hee had built. But this hee spake, as it were, after the manner of men. For God had not then the eyes of men to looke upon men, nor the eares of man, as now he hath, to entertaine the prayers of men.

This is one speciall comfort, that the Sonne of God, that very Lord unto whom Solomon directeth his prayer, is become our high Priest, not such an high Priest as cannot be touched with the feeling of our infirmitie, but was in all points tempted like as we are, yet without sinne. He hath his Temple, or Sanctuary at the right hand of his Father, Act. 3.26. where he sitteth to pray for us, as Solomon did for his people in his name.

Yea, but he is placed there, as the Apostle speaks, to bless us with all spirituall blessings; and what are these to blessings of states and kingdomes, for which Solomon here prayes? Much every way; or rather, all in all. For if blessings spirituall include godlinesse

fully granted.

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godlinesse in them , they have blessings temporall
annexed unto them , as appurtenances , Godlinesse ,
saith the Apostle , is profitable unto all things ,
having the promise of the life that now is ,
and of that which is to come .

I. Tim. 4. 8.



G 2

THE

12
daturg. ellis.

Nonquid ergo si pio omni recte, modicis illis vobis
vobis, quoniam non potest, non potest, non potest,
ergo si pio omni recte, modicis illis vobis
la viae recte, modicis illis vobis, non potest,
modicis illis vobis, non potest.

.L. f. M. P. .I



1317

13

THREE
SERMONS
PREACHED
BEFORE THE
KING,

Vpon IER. 26. 19.

By THOMAS JACKSON Dr
in Divinity, and Chaplaine
in ordinary to his
MAIESTY.



OXFORD,
Printed by LEONARD LICHFIELD
An. Dom. 1637.

СЕРГИОМІС
ДЕНДАЕЛЯЧ
БІЛОРУСЬКА
КІНІКА

18.
Museum Historicum
Palaeontologiae et Geologiae
in Divinitate et ex Cœlo Procedens
in omnibus et aliis
M. 1750.



OKTOBER
Principia Palaeonvard Tichnologia
Anno Domini 1750.



IEREMIAH 36. V. 39.

Did he not feare the Lord, and besought the Lord; and the Lord repented him of the evill which hee had pronounced against them?

IHe Text is part of an Apology for the Prophet *Ieremiah*, against whom the Priests, and Prophets, and all the people had pronounced this peremptory sentence, v. 28. *Thou shalt surely dye* why hast thou prophe-sied in the name of the Lord, say-ing, this house shall be like Shilo, and this city shall bee desolate without an Inhabitant. But this sentence you shall finde reversed or contradicted by the Princes and all the people, v. 16. Then said the Princes and all the people unto the Priests and Prophets, this man is not worthy to dye, for he hath spoken unto us in the name of the Lord our God. The scales of Justice be-ing thus farre turned the right way, the Elders and Sages

Jeremy accused and acquitted.

Sages of the land sought to keepe them at the point whereto they were drawne, (more through vchenemy of present motion, then by permanent waight of reason) by alleaging a former rule beyond exception. All that the Priests and Prophets could pretend, why *Jerusalem* having made her selfe equall to *Shiloh* in sinne, might not bee made e- quall to her in punishment, was this; That albeit *Shiloh* had beene the place of Gods rest, the Towne or City where the Arke of his Covenant did reside, yet it never had the title or priviledge of the place which God had chosen to place his name in. This was *Jerusalem's* prerogative amongst all the Cities of *Israel*. But what prerogative soever *Jerusalem* did from this title enjoy, these had beene the same in the dayes of *Hezekiah* which now they were. And if in the judgement of *Hezekiah*, & the state of *Judah*, it were lawfull for *Micah* to threaten, that *Sion* should be plowed as a field, that *Jerusalem* should become heapes, & the mountaine of the house like the high places of the forrest; It could be no capital crime in *Jeremiah* to say, that the Lord would make the Temple like *Shi- lob*, and *Jerusalem* a curse to all the Nations of the earth. Now *Hezekiah* and the state of *Judah* (as these Elders alledge) were so farre from putting *Micah* to death, that *Hezekiah* for his part, did feare the Lord and besought the Lord. And when it is said, he feared the Lord, it is included that he did not only pa- tiently heare the Prophet, but truely believe him. For the feare of the Lord in this place is neither to be extended further, nor contracted narrower than thus; He feared least the Lord should put the Judg- ments

ments denounced by *Micah* in speedy execution, and as is probable, by *Sennacherib* King of *Affyria*. By what meanes soever the likelyhood was that this Judgement should be put in execution; the only meanes which *Hezekiah* resolveth upon for avoiding or preventing it, was hearty and unfained praiers. *Did he not feare the Lord, and besought the Lord? &c.* In this his resolution and successe, these foure particulars present themselves to your considerations;

First, his wisdome in making choice of prayer before and above all other meanes, which the opportunity of those times might suggest.

Secondly, what advantagious successe did accrue from feare unto the efficacy of his praiers? or, how feare of God's Judgements doth prepare mens hearts to pray?

Thirdly, of the iust occasion of his and his peoples feare, or of others feare in like case.

Fourthly, in what serise God is said to repent.

If I should say that *Hezekiah* in thus doing did shew himselfe a godly and religious King, none would deny it; but to say, he was in this a wise and politick King, this will not be granted. For what policy was there in fearing and praying? Every coward is capable of the former; and he is a very foole that, when other meanes faile, cannot practice the later. Must we then decline all triall of his wisdome by the received rule of humane policy? This wee might doe, but this we need not doe. For the depth of his wisdome and policy will appeare if wee measure it by that rule; or scale of that policy which the

wisemen of this world hold in greatest admiration. For so a great master of the art of policy tells us, that when any state or kingdome is either weakened by meanes internall, as by the sloath, the negligence or carelesnesse of the Governoours, (as diseases grow in mens bodies by degrees insensible, for want of exercise or good dyet) or whether they be wounded by causes external; the only method for recovering their former strength and dignity is, *ut omnia ad sua principia revocentur, by giving lisaunto the fundamentall lawes and ancient customes.* As for new inventions, what depth or subtilties soever they cary, unlesse they suite well with the fundamentall lawes or customes of the state wherein they practice, they proove in the issue but like empirical Rhy-sick, which agrees not with the naturall disposition or customary dyet of the party to whom it is ministred. Of the former aphorisme you have many probatum's in the ancient Roman state; So have yee of the later in the state of Italy, about the time wherein Machiavel wrote (if we may believe him) in his owne profession. Admit then the rule or method were (as, for ought I have to say, it is) without exception, yet the successe of the practice (how conformable soever to the rule) must still depend on that measure of goodness, which is contained in the fundamentall lawes or primevall customes of every Nation. If these be but comparatively good, the successe of the practice cannot be absolute: If they be but seemingly good, or mixed with evill, the great Philosopher treating of this subiect hath foretold the successe, *τιμην τον γεγον ου προσεπιπλεγμα*

Sed etiamsi exibitis ratione, whatsoever is either falsly or but seemingly good, will in revolution of time bring forth effects truly and really evill. If the fundamentall lawes of any state be not firme or sound, whatsoever else is laid upon them, there lyes a necessity of sinking with their owne weight. Where the basis is but narrow, the fastigium or roofe can-not be high. Or where the foundation is both firme and spatiuous, yet if the structure be set awry, with every degree of height it gets, there growes a parallell degree of inclination to its sudden downefall. Now if *Hezekiah* in making choice of prayer before any other meanes of policy, did practice according to the former rule, that is, as the ancient lawes of that kingdome, and rules of goverment prescribed by his Ancestors did direct him, he was more politickly wise than any Prince of other Nations in these times could be; than any at this day can be, besides such as have the like fundamentall lawes, or take his practice in like exigence for their patterne. For the fundamentall lawes of his kingdome were absolutely good, as being immediately given by God himselfe. The best lawes of other Nations were but the inventions of men. Hence saith the Psalmist *Psal. 147. v. 19.* *Hee sheweth his word unto Jacob, his statutes and ordinances unto Israel.* Yet *Moses* presumed that other Nations, which had no knowledge of their lawes in particular, should from the happy successe which wasto attend their due observance, acknowledge in generall that their lawes were more righteous, and able to make this people wiser than other Nations could be. For

so Moses had said Deut. 4.5. Behold I have taught you statutes, and Judgements, even as the Lord my God commanded me, keepe therefore and doe them: For this is your wisdome and understanding in the sight of the Nations, which shall heare all those statutes, and say, surely this great Nation is a wise and understanding people: And what Nation is there so great that hath statutes and Judgments so righteous, as all this law which I set before you this day.

Amongst other Nations some had lawes (in their kinde) good for warre, others for peace, few or none, good lawes for both; none, absolutely good for either. No such lawes as their strict observance might secure them from their enemies. They could not be so wise in projecting their owne future prosperity, but their enemies might bee as subtile in contriving their aduersity. They could not bee so strong in battaile, but their enemies and their Allies might be as strong as they. They could not bee so industrious or vigilant for recovering the strength or dignity of their weakned estate, but their enemies might be as vigilant to defecate their intentions. Or albeit one Nation had so farre overtopped another, as well in councell of peace, as strength of warre, as to be able to keepe them perpetually under: yet no lawes, no inventions of men could ever secure the most potent Nation on earth from such dangers as accrue from the host of inanimate or reasonlesse creatures, albeit all Neighbour-Nations were at peace with them or sworne confederates for advancing their state and dignity. Against the hosts or armies of men, some preparations may alwaies

alwaies be made, because they come not without notice or preparation; but the severall hosts of the reasonlesse creatures come upon men, for the most part, without observation or fore-sight. And one of them can execute anothers office or charge, or every one accomplish that worke which the Armies of men did intend, but could not execute.

That scarcity of bread, or other calamity, which sometime suddainly ariseth in some limbe or corner of a kingdome, by want of trade, or by shutting up too great a multitude of ships for a long time in one harbour, whilst the enemy or Rirates annoy the coasts; how easily might it be much increased, if he that keepes the windes as it were a treasure house, should shut up a greater multitude of ships for a long time in the same harbour by a contrary wind, albeit their enemies in the meane while become their friends: albeit they were provided of an invincible navy at an hours warning. Or in case they did know whence the winde commeth or whither it is going, or could so covenant that it shoulde blow nowhere and when they listed; yet if the Lord of hosts be so pleased, he can bring a greater dearth and scarcity upon the most fertile provinces of the land, then either the enemy, or contrary windes can occasion; either by withdrawing the sweet influence of the heavens, or by corrupting the seed lately sowne, or come ready to be reaped with abundant moisture. Or, admit any people or Nation by miracle or divine dispensation might have authority, not over the windes only but over the clouds, the raine, and dew: or such a power of shutting and opening heaven, as

husbandmen have of letting in brookes upon their
meadows, and taking them off againe at their ple-
asures, so as they might have feed time, and harvest as
seasonable, their fields as fruitfull, the See as open
as their hearts could desire; yet the very freedome
of commerce and traffique (whether with foraine
Nations, or with other members of the same Nati-
on) may bring in a greater inconveniencie (which
no plenty can hold out) then the enemy, then unsea-
sonable winate or weather could threaten. Want of
meade and want of victuals are plagues or punish-
mens sent by God; but the plague of pestilence,
which is oft times the companion of peace and
pleasure, the usual effect of free trading or traffique,
is incomparably worse then either of the former wants.
Add thus may every part of the reasonlesse host ac-
complish what another had omitted. Now with tur-
bulent spirits, or unruly men, good lawes dueley ex-
ecuted may take some order; but against unsea-
sonable weather, against unruly or incommodious
winters, no lawe of man, no act of Parliament can
any thinge against the plague or pestilence, no coun-
cill of state or warre, no host or army can secure
themselves, much lesse others. Though they that
befier and are besieged doe kepe watch and fan-
tine hday and night, yet the arrowes of this dread-
full messenger flye more certaintly to the marke,
wherew^e they are directed, though at mid-night,
then their bullets doe at mid-day. As to elo-
quent speech As there is no counsell against the Lord, so there
is no policy that can prevent the execution of Gods
judgements upon mighty & kingdomes by the mea-
nem of bridlemen

nest of his creatures besides that policy which his lawes given to *Israet* did prescribe. One speciall branch of that wisdome which *Moses* ascribes unto these lawes was, they taught their observers not to trust in bow or shield, not to put any part of their confidence in the strength or wit of man, no not in their owne observation of these very lawes, or reformation wrought by their tales (as it was theirs) but only in the Lord of hosts. Hee was their wisdome, and he was their strength, whensoeuer any danger did approach whether from men, or from other creatures, their lawes did teach them that he was absolute Lord over all, that the hearts of Kings and Gouvernours were under his goernance, that he could dispose & turne them as it seemed best to his heavenly wisdome. And that alwaies seemes best to him, which is for the good of such as repose their whole trust and confidence in him. When *Hezekiah* enemies displeased him, more then *Isryel* did, he made them stronger then their enemies; and when their waies did please him, he made their enemies (as *Solomon* speakes) to be at peace with them. Whilst they faithfully served this Lord of hosts, they knew hee could command the whole host of the reasonlesse or livelesse creatures to doe them service, saith hee bled them I. viiiij. 11. And from this knowledge of God and his lawes did *Solomon* gather these unerring rules of sacred policy, whose observation at this time did, and might for ever have preserved this kingdome. There is no inconveniente of peace, no mischeife of warre, no kind of calamity which can befall any state in kingdome,

dome; against which the fundamental lawes of this Nation and the rules of policy gathered from them by Solomon did not sufficiently provide. The soveraigne remedies for every particular disease or kind of calamity, are set downe at large 2. Chron. 6. v. 22. to the 40. The remedy against the calamity of war v. 24. 25. against the calamity that may come by drought v. 26. 27. against famine, pestilence, and blasting of corne; or other inconveniencie from the host of reasonless creatures; you have the remedy v. 29. 30. against captivity in a foraigne land v. 37. 38. The soveraigne remedy against all these and other like inconveniences and calamities is for substance one and the same with that which good King ~~Hezekiah~~ here afeare, is to ~~serve~~ ~~yeare~~ the Lord, and pray unto the Lord, either in the Temple when they had opportunity to resort unto it; or towards the Temple or the place wherein it stood, when they sojourned abowt where deauined Captives in a foraigne land. And who so would diligently peruse the sacred story, from Solomons time untill this peoples returne from captivity; and the building up of the second Temple, shall finde a probatum of this Catholique and soveraigne medicin, in respect of every branch of calamity mentioned by Solomon at the consecration of the first Temple. I must hold to the instance of this Text: *Anothē branch of that which was contained in the fundamental lawes of this KINGDOME,* and which goes a great deale deeper than the fundamental rules of any other policy, was this; that of all calamities which did or could betell them, their sinnes and transgressions were the prime causes; and whatsoever

whatsoever afflictions were laid upon them for their sinnes , could not bee taken off without the humble supplication of the sinners . Vnto a lower ebbe then King *Ahaz* did leave it at , the kingdome of *Iudah* had not beene brought by any of his Predecessors , or by any other in their dayes . Now of all the miseries which at any time befell it by the famine, by the enemies sword, or by the pestilence, the only cause which the rule of faith assignes, was their forsaking of the Lord their God, and the transgressing of his lawes . But to prevent the perpetuity and continuance of such calamities as king *Ahaz* and his Adherents had by their foule transgressions involved this kingdome in, no attempt or practice of Prince or people, whether joynly or severally, did ever finde successe, untill they put *Solomons* rules of sacred policy in practice , as good king *Hezekiah* did; *Did hee not feare the Lord, and prayed before the Lord &c.*? The fruits of his prayer, and the reformation of those corrupt times, by giving life unto their fundamentall lawes , were two . First his prayers procured an healing of the wounds which by negligence of his Predecessors had beene given to the State . Secondly, he prevented the execution of those terrible Judgments which in his owne dayes did hang over this land and people, specially over their Heads and Rulers . The kingdome of *David* had sometimes exceeded the most flourishing neighbour kingdomes, as farre as the Cedars of *Libanus* did the ordinary trees of the forrest ; but was now brought low . That height, which was left her, but as a decayed tree markt to the fall ; *Hezekiah* by

How the feare of the Lord disposeth and

zealous prayers removes the axe from the roote, after it had made such deepe incision that it was scarce able to beare its stemme, though dispoiled of his top or principall branches: it nearely concerne[n]ed every one which hoped for shelter under its shade, to pray for gentle winds and comfortable weather, that shee might recover root and branch againe. But so *Hezekiah's* and his peoples Successors did not. *Manasses* his sonne found a people not untoward, as being in some tolerable sort reformed by *Hezekiah*; but he himselfe a most untoward King, able (by his authority and bad example) to undo what his good father had well done: to spoile and marre a greater people than he was Lord of, though better reformed in *Iosiah* grand-child to this *Manasses*, as good a King as could be wished for: a man that needed no reformation: a fit patterne for reforming others. But this heavenly starre was placed in an earthly sphere; hee had to deale with such a lewd court and naughty people, as choaked the influence of his goodnessse. And albeit his personall performances in his attempted reformation, were no way inferior to *Hezekiah's* practice in this place; yet neither his performances nor prayers found the like successse. He could not plant the feare of the Lord either in his people or in his owne childrens hearts. And if we sequester *Iosiah* his attempt of reformation from *Hezekiah* his time unto the destruction of the City and Temple; there was sometimes on the Princes part, sometimes on the peoples part, usually on all parts, Prince and people, if not a continuall increase of sinne, yet a continuance in usuall and wonted

wonted sinnes. And where Gods Judgements have once seized upon a land or people, there is no removall of them without publique repentance: no true repentance without prayer, no prayers effectuall without feare of the Lord. *Did bee not feare the Lord, and besought the Lord &c.* His prayers were earnest and effectuall because his feare was hearty, and unfained, not affected. But how feare should performe the office either of mother or mid-wife for the bringing forth of successfull prayers is a Quære not to be omitted, and was the second generall propoed.

Pray we may, but our prayers cannot bee successfull, unlesse they be conceived in faith; *And faith (as our Apostle tells us Heb. 11. 1.) is the ground or substance of things hoped for.* And what affinity is there, what agreement can there be, between feare, & hope or confidence, which is if not the nature, yet, the native issue of faith. From these words of the Apostle [*faith is the ground of things hoped for*] haply it was that some late writers have put *fiducia* or *confidence* in the very definition of faith. But wee are to consider that the former words of our Apostle, containe rather a character, then a iust description or definition of faith. Otherwise his words following had beeene superfluous [*faith is the evidence of things not seene*] And under this more generall character, things feared may be as directly conteined as things hoped for. But have we any Scripture to warrant us, that faith in some cases may be as truely the ground of things feared, as of things hoped for? Yes. *By faith (saith the Apostle Heb. 11. 7.) Noah be-*

How the fearē of the Lord disposeth and

ing warned of God of things not seene as yet , mooved
with feare , prepared an Arke for the saving of his
house. Or if we consider faith not in it's universality,
as it equally respects the whole word of God , but
as it hath a peculiar reference unto his covenant
with this people, that (wee know) was not a cove-
nant of life only, but a covenant of life and death.
And all the writings of the Prophets which were to
them, and are to us, the truest leaders and guides un-
to faith , are as full of threatnings as of promises:
their sweetest hymnes are composed as well of
judgement as of mercy. So that faith if it be not
lame or defective, hath two hands; aswell a left hand
to apprehend the truth of Gods iudgements threat-
ned , whilst we swarve from the waies of life ; as a
right hand , to lay hold on the truth of his promi-
ses, whilst we are not conscious of such deviation.
Feare then, which is no other then an expectation
or apprehension of evill, is the left hand of faith; and
hope which is the expectation or apprehension of
good, is the right. And they who place the nature of
faith *in fiducia*, or confine it unto confidence do utterly
maime it on the left side; & being maimed or dead
on the left side , it cannot be found or lively on the
right. That which they terme *fiducia* or confidence
in Gods promises, if it be not supported with an im-
planted feare of his iudgements threatned, is in true
language but presumption; It cannot bring forth the
prayers of faith. For prayers made in faith presup-
pose and include a sincere renouncing or relinquish-
ing of those desires or practises which by nature, or
course of Gods Justice , are either incompatible
with

with the blessings which we pray or hope for ; or are the causes of the evils threatned or inflicted. He that will offer the sacrifice of prayer unto God for his health, must abandon all excesse and riot ; otherwise he doth but mocke God. And he that suppli- cates for the forgivenes of his sinnes, must be prepa- red in heart to forgive such as have sinned or tres- passed against him. 'Tis our Saviours owne com- ment upon the prayer which hee hath taught us. And hence the heathen Cynick did justly deride such supplicants and sacrificers as continued in riot whilst they tendered their prayers and sacrifices to intreat Gods favour towards themselves for health. Whilst we retaine malitious or revengefull purpo- ses towards our neighbours, it is to put in a caveat against our owne suits or petitions in the court of heaven.

Now unto this qualification or preparative unto prayer , which consists in the abandoning of those practises or resolutions which stand as a barre or ca- veat against our petitions and supplications ; there is no meanes so effectuall, no method so compendi- ous , as hearty and unfeined feare of Gods iudge- ments. It is the very arme or hand of faith, for re- mooving all such obstacles. For feare (as wee said before) is the expectation of evill approaching. And the apprehension of any remedilessle mischiefe , of any greater inconvenience or inestimable evill, will oversway the hope or expectation of any inferiour good , be it matter of pleasure or commodity by which two matters onely we are withdrawne from goodnesse it selfe. And if any man bee altogether

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wedded unto temporary delights or contentments, it is for want of feare. In the beginning of a storme the Merchant or passenger will be unwilling to cast any part, especially of his most pretious commodities, over board; but in case, stormes increase, to his sight or observation, if then the Pilot or Mariner can perswade him, that the ship wherein he sailes, unlesse it be speedily disburthened, will shortly sinke; the certaine feare of loosing all will moove him to part with one halfe, or instant dread of loosing his owne life, will make him willing (if need so require) to part with all. The griping Vsurer will be ready to release the unconscionable interest covenanted for, if the Lawyer in whom he trusts can perswade him, that by rigorous exactation of the use he may come to loose the principall, or to incurre a censure from which both use and principall will not free him. The case of *Indah* in this extremity was the verie same, if we compare the iudgements threatened by *Micah* with the nature and quality of the sinnes that had provoked them (as you may finde in the Prophet *Micah* 3. 9. *They buildup Sion with blood, and Ierusalem with iniquity. The heads thereof judge for reward, and the Priests thererofteach for hire, and the Prophets thereroft divine for money.*) Now untill these greedy hopes of unlawfull gaine were abandoned, they could not pray in faith. The ministrations of publique Justice for private reward, the Priests teaching for hire, and the Prophets divination for money, would (respectively) turne their very prayers into finne. Now what meanes could be more effectuall for abandoning these and the like sinnes then the judgement

iudgement which the Prophet there threatned from the Lord? Therefore shall Sion for your sake be plowed as a field, and Ierusalem shall become heapes, and the mountaine of the house as the high places of the forest, Micah 3. 12.

If the heads of the house of *Iudah*, and Princes of the house of *Israel*, to whom this message is directed, did sincerely and truly beleive him that sent it, they could not but feare, least without their speedy repentance the Lord would quickly accomplish whatsoever the Prophet in his name had threatened. Now hearty and unfained feare that *Sion should be plowed as a field, that Ierusalem should become a heape,* would move all such as had not their habitation only but the very roote of their livelyhood in them, to lay a better foundation of their owne, and of their posterities welfare, than bloud and violence. It would incline the hearts of their Rulers and Magistrates to breake off their iniquity by sincere administration of Justice: by almes-deeds and workes of mercy. Feare againe least the mountaine of the house, that is, the Temple (on whose flourishing estate the livelyhood and welfare of Priests and Prophets did so depend, as the Passengers life doth on the safety of the ship wherein hee sailes) would worke their hearts to an observance of the properties or qualifications, to the performance of all the conditions which are required to faithfull and effectuall praiers. But of the conditions of successfull praiers, and of the qualification of good Suplicants, fitter occasion will offer it selfe hereafter. Thus much towards this purpose wee have gotten from the

these generals , that the hearts of men which have been long accustomed or hardened in perverse courses of grosser sinnes, will hardly be new moulded or refashioned according or wrought unto the temper and modell of *Hezekiah's* heart, until they be made to melt with feare of such Iudgements as *Micah* here threatened against *Iudah* , *Ierusalem* , and *Sion*. For producing this melting or mollifying feare the considerations are specially three. First, the conscientesse or apprehensions of such sinnes as specially provoke Gods anger, or sollicite his Iudgments. Secondly, a faithfull recounting of divine forewarnings or monitions past, especially if they have been grossely neglected or usually sleighted. Thirdly, the Inspection of the instrumentall causes, or meanes in probability appointed for the execution of Iudgments threatened; or a diligent observance of the signes of the time.

As these be the speciall meanes for begetting unfained feare : so the best method for nurturing up such feare begotten , that it neither grow slavish nor wilde, that it end not in desperation , is to know in what fence, the Lord is said to repent. For the sinnes which specially provoke Gods fearefull iudgement against any land or people, wee cannot have a more distinct view of them in breife , than from the Prophet *Micah* in the forecited place . Bribery and corruption in the seates of Iustice : oppressions and cruelty in the mighty and wealthy, mercenary temporizings in the sonnes of *Levi* ; every one of these diseases is dangerous, though alone: but when they all meete in any state or kingdome, they grow deadly

ly .Or if *Micah* may be no further allowed of, than of a single witnessse, we may adde unto him thelike testimonies of the Prophet *Isaiah*, who lived in the same time with him. Corruption in the seate of Iustice, did in his time taint the service of the Temple, turned the prayers of the Rulers into sinne , and made their sacrifices become abominable. *Esay* 1.
14. The very aversnesse or unwillingnesse of such Rulers and oppressors as these were , to have the law laid unto them by the Prophets, was a prognostick of suddaine Judgements approaching, *Isaiah* 30.13. *Therefore this iniquity shall bee to you as a breach ready to fall, swelling out in a high wall, whose breaking comes at an instant.* Now if the Priests and Prophets, whose office it is to discover and repaire such breaches, doe but dawbe them with untempered mortar , and so hide aud cover them from their sight, whom it concernes to beware of them;by this doing , they draw the multitude within the reach of that ruine and destruction, which like a trap or snare was ready to fall upon them. Or least any should suspect that these prognosticks did serve only for *Jerusalem* and *Iudah*, the same Prophet instructs us, *Isaiah* 47. that it was oppression and cruelty towards such as *shee had conquered*, which did draw Gods Judgements upon *Babel*. But that which made them to fall so sudainly and unexpectedly upon them, was the popular and man-pleasing humors of her Soothsayers and Diviners.

Jerusalem and *Iudah* were at this time sicke of all those three diseases, and therefore had just cause to

feare the iudgements threatened;

Quid, quod & hos morbos gravius symptomata sequatur?

There is a symptome mentioned by the Prophet *Micah*, which was worse then the diseases themselves; yet will they leane upon the Lord, and say, *Is not the Lord among us? None ill can come upon us.* v. 11. Elsewhere we reade this people taxed by Gods Prophets for trusting sometimes in lyes; sometimes in oppression or violence; oft times for putting confidence in their owne strength, or in the strength of their confederates. But of any branch of this fault they were not at this time guilty; yet taxed no lesse, as being no lesse taxe-worthy, shall I say, for trusting the Lord, or rather (as the Prophet saith) for leaning on the Lord? That is, for presuming on his favour in the consciousness of such sinnes as they now stood charged with. That to presume on Gods wonted favours or ordinary protection in the consciousness of extraordinary sinnes is a most grievous sinne against God, (best proportioned by his sinne against Gods Deputy, who being infected with some dangerous disease should presume to rest himselfe upon the royall chaire,) is a truth unquestionable. But why this people, being thus dangerously infected, should at this time specially leane upon the Lord, and avouch his warrant upon their protection, may well be questioned, & not unfitting to be inquired after. The reason (I take it) is this; These peoples fore elders, or these very men themselves, in *Abaꝝ* time had usually beeene indited of Idolatry, and found guilty, specially of worshipping in high places, and serving groves and Idols.

But

But *Hezekiah* in the very beginning of his raigne, remooved the high places, brake the Images, cut downe the groves, brake in peeces the brasen Serpent that *Moses* had made. 2. *Kings* 18. v. 14. Nor was hee more zealous in repressing all worships of false Gods or Idolatry, then in restoring the service and worship of the true God. Albeit hee had found the Temple so strangely prophaned in the first moneth of the yeare & of his raigne, as might seemie to require many moneths labour for it's preparation & cleansing; yet in the second moneth by his zealous care, the feast of unleavened bread with the Passover and other parts of Gods service were celebrated with such publike ioy and solemnity, as the like had not beene seene in *Ierusalem* from the dayes of *Solomon* the sonne of *David*, who consecrated the Temple, as we read 2. *Chron.* 30. v. 26. In all this reformation the Heads and Rulers, the Priests and Levites, with other parties principally taxed by the Prophet *Micah*, had gone along with their good King, and no doubt had entred the same Covenant with the Lord their God, which he resolved to do 2. *Chron.* 29. v. 10. and having thus returned unto the God of their Fathers, they presumed that he was now turned to them, and would be their Guardian and Protector against their enemies. Albeit they had seene their Brethren, the ten Tribes of *Israel*, about this time lead into captivity by the Affrian, yet this sad accident, through the deceitfulnesse of hypocritsy, would in all likelihood adde more to their presumption than to their feare. They were at all times prone to iudge others rashly and therefore

Three speciall finnes

at this time would in all likelyhood suspect, that this judgement had befallne *Israel* because they had this plausible pretence or motive, that *Israel* for the most part would not ioyne with *Hezekiah* in this reformation of religion, or restauration of Gods service, but scoffed at his messengers, when they were solemnly invited thereunto. But this reformation, alas, was on *Iudah's* part (the King excepted) but a lame or defective reformation. For whilst they pulled downe idols in the high places, suffering the idols of covetousnesse, oppression, and cruelty to bee enshrined in their hearts: whilst they cleanse the Temple from materiall filth or prophanation, and in the meane time harboured prophanesse and uncleanesse in their owne breasts; they did not turne to the Lord with their whole hearts, as the Lord in the Law required, and *Solomon* in the consecration of the Temple did on their part capitulate and covenant.

However an halfe reformation was better then none. Lesse evill it was to have no Idols or Images in the high places, no prophanesse in the Temple: then to have Idols both in their breasts, and in the woods, then to have the Temple of God and their hearts alike prophaned. This is true; yet whilst they restperswaded, that the Lord will graciously accept of their lame sacrifice, that is, of this superficiall, or halfe reformation, or that he was tied by promise to performe the mercies, which he promised to *David* and *Solomon* upontrue repentance, unto them, as they were now affected, *Laudē cum criminē pensant,* this confidence or presumption was worse then the abuses

abuses which they had reformed. To rely or leane upon the Lord in the consciousness of those outcryng sinnes, was perfect hypocrisie ; And that is, if not worse farre, altogether as bad, as downe-right open Idolatry. And the Prophet *Micah* would give posterity to understand, that these delinquents presumption upon Gods favour, before they repented of their grosse sins or delinquencies, did provoke Gods fierce wrath against them, more then the sins themselves did. They presumed God would be extraordinarily favourable unto them for *Jerusalem* and *Sion's* sake; at least for the Temples sake, seeing the Lord had chosen that place to put his name there. But the righteous Lord by his Prophet declares himselfe to be so farre from this partiality or respect of persons, that *Jerusalem* for their sakes should become an heape ; that *Sion* for their sakes should bee plowed as a field ; that the Temple, in which they trusted, should for their sakes be made like the high places of the Forrest.

The summe or resultancy of all that hath beene said, is this; That as in every Nation he that feareth God and worketh righteouinesse is accepted of him : So in whatsoever place or Nation bribery and oppression in the laiety, mercenary temporizing in the clergy, and hypocrisie in most sorts abound, Gods fearefull iudgements still doe gather as they encrease; and without repentant prayers and supplications, are suddainly powred out like a thunder-showre.

But this *thesis* or *Maior* proposition will have the faithfull assent of all good Christians. All the diffi-

Three speciaall finnes &c.

culty will bee in framing a *Minor* or assumption, which shall runne parallell with this *Maior*; That is to perswade the Magistracy, the Gentry, and Clergy of any state or kingdome, that they are respectively as faulty, as deeply guilty of these finnes, as men of their ranke and place were in the state of *Iudah* in *Hezekiah's* daies. All that I have to say in this point, for the present, is to beseech Almighty God, that every man amongst us whom it concerns (and it more or lesse concernes all) may enter into his owne heart, and may unpartially examine and iudge himselfe, that this land and people be never so iudged of the Lord, as *Micah* had threatned *Ierusalem* and *Iudah* should be, in the daies of good *Hezekiah*.



THE



THE
SECOND SERMON
UPON
I E R. 26. 19.



N hard taske it would bee to perswade the Magistracy, the Gentry and Cleargy of any state or kingdome throughout Christendome, that they are as deepeley guiley of these sinnes, as men of their place and ranke in *Iudah* were, against whom *Micah* denounced that terrible judgement.

Against all that we can allege to this purpose, there is one generall exception, alike common to all our hearers whom it concernes. They must believe that

that the state of *Iudah* was deeply tainted with bribery, corruption, and oppression, because the Prophet *Micah* hath said it. But moderne preachers are no Prophets, nor is all which they say to bee accounted any part either of Gods law or Gospell. The exception indeed is thus farre pertinent, that the same spirit of God, which taught the Prophets to foresee evills to come or judgements approaching, did likewise notifie unto them many matters of fact present or past, which did provoke Gods judgements. But of the like matters of their fact with their qualities, such as are no Prophets can have no just notice, can have no better knowledge of them then by here-say. Now faith commeth not by here-say, nor may the messenger of God so farre believe, all that he heares, though from many mouthes, as to make it matter for the pulpit. Yet one of these two we must believe, we may be certaine of; either that the Magistrates, Nobles and Cleargy of this Realm are as faulty, as men of their ranke and place in *Iudah* were in *Micahs* time: or that the people of this kingdome are more malitious and slanderous, at least more quarrelous then the people of *Iudah* were. If *Vox populi* were alwaies *Vox Dei*, we might proceede with warrant of Gods word to make the same conclusion that *Micah* did, to thunder out present judgement against the Court, against the chiefe cities of this kingdome, and against the Church established in this kingdome.

2 But whether are more faulty, Magistrates and Superiours in having full occasion to bee thus thought of, or inferior in taking occasion where none

nōne is given, or greater then is justly given, this I leave to the searcher of all hearts, who hath reserved the judgements of times and seasons and of mens demerits in them unto himselfe alone by peculiar right of prerogative. The most usefull point that I can pitch upon, will be to discover the errors or fallacies by which we usually deceive our selves, even whilst we endeavour to examine or judge our selves.

3 Now as into cities strongly fortified, well stored with men and victualls, the enemy oft times findes entrance, either by the negligence of the watch, or at some secret places for the time *ill manned*: So into Churches or common weales well grounded in points of faith and Orthodoxall doctrine, and abounding with all spirituall foode, destruction and ruine (such judgement as *Micah* here threatned) finde easie passage by a twofold negligence or incogitancy, rather then grosse error. The first incogitancy common to most is, that we hold it sufficient to repēnt us of our owne sinnes or of the sinnes of our owne times. The second, that even such as are willing to take an accurate view aswell of their fore-fathers or predecessors sinnes, as as of their owne sinnes, or of the sinnes of the time and place where they live, do often use a false or imperfect scale. For preventing the first incogitance, we are to consider, that albeit God do never punish the children for their fathers sinnes, yet he usually visits the sinnes of the father upon the children, at least with temporall plagues or punishments, aswell publique as private. And this visitation is sometimes

Of two incogitancies which abate &c.

times drawne upon posterity , not so much by a pronenes to imitate their fore-elders in those actuall sinnes by which they did first provoke Gods wrath, as by a promptnesse to maintaine the Arts of their fore-elders (without addition unto them) especially if they have beene warranted by any kind of *legality* . For children not to confess the sinnes of their forefathers, not to repent of them, not to make satisfaction for them, (so farre as; they have beene iniurious to men) is by the rule of divine Justice sufficient to charge the inheritance, which descends unto posterity , with the punishments due to their actuall transgressions from whom it descends.. Not to visit the sinnes immediately upon the first transgressors or transgessors, but to give them and their successors a larger time for repentance , is a branch of Gods long suffring and mercy. But to visit the sijns, not duely repented of by the first and second , upon the third and fourth generation , is a branch of Injustice, declared and avouched by God himselfe in the second commandement. But this point will meet us againe in the reformation attempted by the good *Iosias*. The second incogitance is more pertinent to this place, and in it selfe more dangerous . And it is this. Many which carefully endeavour to frame their lives and actions by the prophetical rule, are not so carefull and provident to measure theire transgressions by the prophetical scale , or by the ballance of the Sanctuary, but according to the rate of moderne corrupt language. Thus when we heare the Prophets compare the oppressors or corrupt Magistrates of their times to ravenous wolves, to brambles

brambles or thorny hedges most men instantly conceive that the parties whom Gods Prophets (which were no slanderers) did thus deeply censure, had taken away their neighbours lives or goods by strong hand, by some notorious disturbance of publique peace, by such palpable facts, as with us are said to be contrary to the crowne and dignity of the Prince. And by this grosse calculation many Potentates, and Magistrates, many that take upon them to be reformers of others, runne further upon the score of Gods wrath then the Iewish Rulers in *Mica's* time did, before they bethinke themselves of any danger. Many againe of tender consciences in respect of divers duties whereof others make no scruple, when they heare or reade the woes denounced against hypocrites will with the Poet detest such lying lips, *even as the gates of Hell*, which speake well, and meane ill; which have God in their mouths, and the Devil in their hearts. But he that measures this sinne of Hypocrisie by this Heathenish scale, may come to make up the full measure of it, before he hath charged it upon his accompts, or bethinke himselfe to be in such arrerrages for this sinne, as deserves to be called for.

4 By the same oversight many people which firmly believe the propheticall rules to be most infallibly true, make up the measure of their iniquity, before they have made up their intended accounts, or suspect themselves to be in any such arrerrages as may deserve the Prophets censure, or to be called upon by threatening Gods Judgements. The error it selfe is much what the same, as if a factor which

stands charged with a thousand pounds sterlēg according to the old hanse or esterling pay should make up his private reckonings according to the rate of pounds or coyne this day currant throughout this kingdome ; he which thus accompts for any great summe , must needs fall into the error of the Church of the Laodiceans Rev. 3. to thinke himselfe rich, or well before hand when hee is poore and wretched and lyable to a debt, unsatisfiable by himselfe, unsupportable by his friends, yet our accompts unto God we make up for the most part af-
this manner.

5. To make these different calculations agree, or to reforme or rectify our corrupt language by the rule of the Sanctuary, that which wee usually call warrines in dealing , or wit to use the benefit of the Law , or the advantage of times in making bargaines; *This in the propheticall language is hunting our brother with a net*, and whereas the Prophet saith of the Judges and Magistrates of his times, that even the best of them was but a bramble and the most upright amongst them as a thorny hedge. This is the very Scantlings of the fayrest course of legall proceedings which poore men in time shall finde. The least protection which the customary course of law affords unto them, is but like the shelter which silly sheepe in a storme , find under a hedge of thorne, or bush of brambles . However the law may protect them from the violence which other intend against them, yet shall they be sure to leave their fleece for this protection. It is a thing much to be wish'd that either the courts of temporall law were not so open,

or

or the doores of the Sanctuary might be closer shut than they are, specially against such as are upon petty occasions, farre more ready to spend a hundred pounds in legall vexation of his neighbour, or Christian brother, than to give an hundred pence for Christ's sake, or his Church, be the cause never so urgent, or iust. That whiche in the language of great landlords is no more then to make the most or best of their owne, is in the Prophets dialect neither better, nor worse, then to play the ravenous wolves to eat the flesh, and gnaw the bones of their poore brathren.

If *Micah* or *Ieremy* or *Zephany* were now alive, and should see many poore hunger-starved wretches whose freinds and parents had beene undone by racking of rents, or hard bargaines, or by suites of law, they would take the boldnesse upon them to plucke our bravest gallants, our wealthiest Citizens our greatest landlords, our gravest lawyers by the sleeves in the open street and tell them to their faces, the limbs and bones of these poore wretches are in the beames and rafters of your stately houses, their flesh and bloud is in your dainty dishes you sucke their very marrow in your pleasant cups. *The bread of the poor, saith the son of Sirach, is the life of thence-
dy, he that deprives him of it is a man of bloud, he that taketh away his neighbours living slayeth him, and he that defraudeth the labour of his hysire is a bloud-shed-
der. Eccl. 34.21.22.* This Character goes deeper then a murtherer with us. So doth the Prophet *Zephany* censure of the corrupt Rulers in his time, exceed the Notion which we have of Canibals, the

Of the difference betweene heathenish or

Princes of the oppressing City are roaring Lions, her
Indgers, are evening wolves, they gnaw not the bones
untill to morrow .Zephan.3.3. But are not the sonnes
of Levi in our times as liable to these Prophets cen-
sure concerning the Priests and Prophets of Iudah
in their daies? Hath the Cleargy no portion in the
measure of this lands iniquity? Surely if the
sinnes of this land that at any time within these
forty yeares past had beene divided into tenne
parts, the transgressions of the pulpit and Print-
houses would have largely made up a tenth part.
And they have not in any point more offend-
ed, then either in giving this people a false,
or in not giving them a true Scale of that hypo-
cristie which the spirit of God so much condemnes.
A kinde of hypocristie there is which consists in pre-
tending one thing and meaning another; but this
is so grosse that the very heathens detest it. The
greatest cunning or proficiency that practitioners in
this kinde attaine unto, is to deceive others not
themselves. To applaude their owne wits, men
of this guise may have some occasion, but no tem-
ptation to applaud themselves for extraordinary ho-
nesty or sanctity of life, whereas to deceive them-
selves, more then any others. To thinke themselves
more righteous and religious then their neighbours,
is the inseparable Symptome of hypocristie truely
pharisaicall, this is a disease of the soule which can-
not be directly intended or caused? It hath it's be-
ing only by resultance, and it alwaies results from
an extraordinary measure of zeale, but of zeale ob-
structed or not uniformly dispensed throughout
the

the whole body of Christian religious duties. Now, wheresoever zeale is not uniforme or free from obstructions, the greater zeale men beare unto some particular duties, as to hearing of the word ; or that which they conceive to be the forme of wholesome doctrine ; or to observance of rules, for avoiding superstition or prophanesse; the more censorious they become of others, and more uncharitable towards all that will not comply with them in their rigid zeale or curiositie of reformation. It was not a pretended nicety, but an internall zeale of straining of gnats which did so blind and embolden the Pharisees to swallow Camels. They knew themselves to bee as free from grosse Idolatry, and were as zealous reformers of it and breach of Sabbath as any living men could be, yet these were the two speciaall sinnes for which their forefathers were punished, and out of that deepe notice which they had in reforming these grosse abuses they said, as they were perswaded, if wee had lived in the daies of our forefathers wee would not have beeene partakers with them in the bloud of the Prophets, and yet by thus judging their forefathers they did condemne themselves, and were even then making up the measure of their iniquity, as our Saviour foretels them. *Matt. 23. v. 32.* their meere overprising this reformation did bring forth worse effects in them than worshipping of Idols, or breach of Saboth. Their fathers had killed the Prophets for diswading them from these two delightfull sinnes. These later Jewes put the Prince of Prophets to death because he would not comply with

Of the difference betwene heathenis or

with them in the rigid reformation of these two sinnes. This was the very roote of their extreame hatred against him. Were there any Evangelicall Prophers or men of Apostolicall spirits amongst us, they might and would make application of our Saviours speeches in particular to many which take the name of professors or of reformed religion as their owne peculiar, woe unto you hypocrites, which say if we had lived in the daies of the Scribes & Pharisees we would not have been partakers with them in the blood of the Sonne of God. There is scarce a Christian which is not apt to thinke thus charitably of himselfe, and your ordinary minister cannot in particular disprove them, only thus much wee know and forewarne in generall, *Corruptio optimi semper pessima*, that kind of hypocrisie spleene or envy which ariseth from obstruced zeale or partiall observance of Evangelicall duties, is worse then that hypocrisie which sprung from partiall observance of the law. For men professing Christianity and great zeale unto truth, to make up the measure of Jewish enmity against Christ, to condemne themselves by judging the Scribes and Pharisees as greater hypocrites then themselves, is a matter as easie (God grant not as usually) as it was for the Jewes to make up the measure of their forefathers sinnes, and to condemne themselves by judging their Ancestours as more bloody persecutors then they would have beene in like case.

And if unto this branch of iniquity divination for money and teaching for hire, naturally afford nutriment, our sinnes have beene in these particulars

more

more faulty then the times wherein *Micah* lived in any likely-hood could be. The covetous Priests and Prophets of *Iudah* were not meere hirelings; *Iudah* I take it, had not many, few or none, whose maintenance did wholly depend upon the voluntary benevolence of them they were to teach.

2 Whereas amongst us the greater number of such as take upon them to teach Gods people are meere stipendiaries, and yet contend for the pulpit in opposition to such as have their lively-hood from the altar by course of law established, as eagerly as the *Iesuites*, and *Dominicans* have done of late about the chaire in the Universities of Spaine. Vpon these occasions the meanest corporation amongst us, though consisting for the most part of apron-men, have found opportunities to have their fancies humoured, and their eares tickled by their hireling shepheards, after a more delicate manner then any heathen Emperour, or Christian King could ever procure from their parasites; and the sheapheards reflattered by their flocks into an higher conceit of themselves, then any Pope pretends unto. For though the Roman consistory usurpe the Monopoly of the Holy Spirit, and of his gifts; yet neither doth the Pope take upon him to secure the *Cardinals*, nor the *Cardinals* to secure him, that whensoever either of them dye, they shall infalliby be saved, and bee as glorious Saints as *Saint Peter* to morrow, if they chance to dye this day. But why doth the Prophet *Micah*, when he assignes the causes of Gods iudgements threatened, mention only the sinnes of the rulers, Magistrates, and Clergy? Was not the people

at that time infected with the popular diseases of all times, as with adultery, murther, luxury of all kinds and prophaneness. No doubt they were: and doe not these sinnes deserve vengeance? They doe. Yet the iudgements due unto them are usually charged upon the transgressors themselves, not upon the land or state wherein they live; unlesse the principall transgressors escape unpunished, by the connivence or corruption of rulers; in this case the sinnes of private men become the sinnes of the land, and solicite publique visitations. So doth oppression, specially when it is practised by men of authority upon the poore and helpleſſe men. Of others wrongs, or of wrong done unto others, that which *Eli* said unto his Sonnes *I. Sam. 2. 25.* is most true. *If one man sinne against another, the judge shall judge him; but if a man sinne against the Lord, who shall intreat for him?* Now when Judges and Magistrates suffer the poore and helpleſſe to suffer wrong, they sinne against the Lord: for though he be Lord of all, and the avenger of all wrongs, yet is he in ſpeciall manner the protector of the fatherleſſe, widow, and the helpeleſſe; and what can be more iuft, then that they which opprefſe their helpleſſe brethren, ſhould be opprefſed by foraine enemies? And how ever men eſteeme of us the Sonnes of *Levi*, we are by Gods ordinaunce and appointment, as fathers to our flocke committed to our charge; and though wee haue not that coercive authority over them, which *Eli* had over his ſonnes, yet we ſhall partake of his punishment, if wee prove not more faithfull remembrancers of their negligences and transgressions, then *E-*

li was to the Sonnes of his body. Finally, as the other sinnes which Mikah taxed, were their sines which did commit them, so their leaning upon the Lord in the consciousness of such sinnes were the sinnes of the Priests and Prophets, which should have forewarned them of the wrath to come, and have put them in mind of their strange neglect of warnings past. That the neglect of Gods forewarnings or summons to repentance, whether these be meere monitions, or mixt with punishments, is a fearefull Symptome of a dangerous disease, and, without repentance, a preface of death, is a point so common and knowne, as it needs no prooffe. The divers kindes of such fore-warnings, sometimes given by the hoste of reasonlesse creatures, sometimes by the reasonable, and the danger increasing by their neglect, are pathetically recounted by the Prophet Amos. Chap. 4. with this item or caveat still repeated at the neglect of every message, yet have ye not returned unto me, saith the Lord; And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. And also I have withholden the raine from you, when there were yet three moneths to the harvest &c. v. 6. 7. I have smitten you with blasting and mildew: when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worme devoured them, yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt, your young men have I slaine with the sword, and have taken away your horses; and I have made the stinke of

your camps to come up unto your nostrils, yet have ye
not returned unto me, saith the Lord. v. 10. The same
burden is twice repeated in the verses following, for
not returning unto the Lord after two calamities in-
flicted upon them, distinct from the former, as well
for time as quality. The space or distance of time
betweene the first and last of these fore-warnings
was so long, that many of them which had knowne
the first, or could take notice of it, were dead before
the last approached; & most of them, whom the last
message did specially concerne, were unborne, when
the first warning was given. And yet the neglect of it
is laid to their charge; & of all these fore-warnings or
chastisements (beside the desolation of some cities)
there is scarce one which hath not beent paralleld
by the like given to this kingdome long agoe.

9 To begin with that which most resembles
this fore-warning given by the Prophet *Micah* unto
this people, *Sion for your sakes shall be plowed as a*
field. This was to them a meere monition, for God
repented of the plague denounced against them;
such was the powder-plot unto us. It was a gentle
monition of a fearefull judgement. For however
such as foretold it were lying Prophets, Sonnes of
Belial, whom no sonne or child of God was bound
to believe, when they threatned iudgement, yet the
warning which God in mercy gave us by them was
truly reall. The sepulchers of our Kings were
neerer the point to have been more pittifullly plow-
ed, than *Sennacherib* intended to plow *Sion*, or the
city of *David*, when in the daies of *Hezekiah* he did
besiege it; Gods mercy towards us was that time

no lesse, then at any time it had beeene unto *Sion*; our deliverance, though not so miraculous, was yet no lesse wonderfull for valuation, then *Jerusalems* deliverance from *Sennacheribs* army, shortly after this fore-warning by *Micah*. But did either warning or deliverance take the same effect with us, as the like had done with *Hezekiah* and his people? Herein we truly imitate *Hezekiah*, not so much in the use, which he made of this forewarning, as in his demeanour after his recovery from his sicknesse, that we doe not render according to the reward bestow'd upon us. An anniversary thanksgiving was upon our delivery by publique authority presently enjoyed, and hath since by all sorts of men professing true religion (to the eyes of men) beeene duely observed. Vnto this day yong and old, whilst they blesse God for his mercies, accurse the malice of such as did project that fearefull plague against us: and his curse be upon him that shall thinke either their practise, or principles whence they inferred or sought to warrant it, can bee detested too much. Yet for all this we may detest their practise and religion, yea we may magnifie Gods mercies towards us, though never too much, yet much amisse. If our acknowledgement of his mercies had been, or were yet sincere and intire; our feare of his judgements ever since that time, would have held full equipoize with our hatred or detestation of our adversaries mischievous imaginations against us. For the unerring eye of his all-seeing providence, and omnipotently stedfast hand, by which he wields the scales of justice, would not have suffered his consuming

wrath to come any nearer to us, then we were come unto the full measure of our iniquity.

The first thing which then was, or now is to be enquired after, is what were the extraordinary, and speciall sinnes, which drew Gods judgments so neare upon us. These were not the cruelty of lawes enacted against professors of that religion which these traitors professed, as they as foolishly as impiously alledge; nor was the negligence or connivence of such as were put in trust with the execution of these lawes the cause of the judgement then threatened, as some others out of misguided zeale suspect. Of such negligence or omission or of whatsoever else may give any advantage to the adversaries of our peace and religion, there were some positive causes in our selves, God only knowes how many; but of these we cannot but take notice which the Prophet ~~Amos~~ expresseth, or some like unto them, as sacrilege, oppression, and bribery in the layty; Simony and time-serving in the Clergy; luxury, prophaneness, and hypocrisie in both. Now when the professors of true religion shall give undoubted probte of their constant and impartiall zeale against these soule enormities, or for enquiring after the most enormous delinquents in all these kindes; there will bee good hope that the lawes already enacted or projected against idolatry, against superstition and false religion, shall have their wished successse. But suppose that upon the occasion or opportunity, which these idolatrous miscreants had in a manner thrust into the hands of our law-makers, the suppression of idolatry and superstition

stition throughout this land had been more exact and more compleat, then that which *Hezekiah*, in the beginning of his raigne, had wrought in *Judah*: Was there any probability that those other diseases, which *Micah* mentions, would have beene one jot abated? any likely-hood that the most amongst us would not have learned that song or ditty by heart, *is not the Lord now amongst us; or the Antiphony unto it, would have been, no evill can come upon us.* Other grosse exorbitancies usually come within the stroake of the civill sword, and lye open to the execution of wholesome lawes: but for snipping this secret hypocrisie, or presumptuous leaning upon the Lord, though in the professors of true religion, the severest execution of wholesome lawes, or exercise of the civill sword, hath no force or dint, the cure of this disease properly belongs unto the Divine, and the method to cure it, is contrary to the ordinary course of law or physick; wee must breake a generall custome of this people, and teach them not to rate their affections unto truth by their opposition unto false-hood, nor to measure their zeale and love to true religion by their hatred of false religion. These be the very rootes of that hypocrisie or presumption, which *Micah* so deeply taxeth in the state of *Judah*, the chiefe ingredient in the leaven of the Pharisees.

But lest more of this people should slide into an error too common unto many, as if such a reformation of religion, as they affect, would acquit or secure the state and kingdome from all danger of Gods threatened judgements; let us here behold the severity

Neglect of Gods forewarnings past

severity and mercy of our gratiouse God. Mercy, I say, towards us, and severity towards our brethren professors of reformed religion in neighbour nations, whom he hath of late subiected to the enemies sword, and other calamities of warre; for what transgression in particular, hee only knowes; but surely not for those transgressions, which some out of discontented zeale conceive to be the only cause of his displeasure against this nation, whensoever any crosse or calamity befalls themselves; for no man can suspect those foraine Churches, which he hath visited of late, were deeply guilty either of connivance to superstition, or to much favouring Arminianisme. However, the righteous Lord by chaitising them doth fore-warne us to examine and judge our selves, and if we find no other causes or probable occasions to feare the approach of the like Iudgements upon our selves; yet even this alone will in the day of visitation make a great addition to our generall accompt, that we did not humble our selves with feare and trembling whilst the Lord did humble and correct them, whilst his hand was heavy upon such of our nation as were sent abroad for their succour. Our consciences will one day accuse us (when wee shall have occasion to seeke the Lord) that we have not for the yeares late past besought his goodnesse with greater feare and devotion, to remoove the rod of his wrath from them.

But did the Lord in this interim direct no messengers of his wrath unto us within our own coasts? Did mortality and famine only follow the campe abroad, or townes besieged in other nations? The famine,

mine, (Gods name be praised for it) hath not for
m any yeares beene either universally spread
throughout this land, or extraordinary grievous up-
on any greater portion of it, and yet hath left so
deepe impression in some native members of this
great body, as may evidently convince the rest of
great stupidity in not sympathizing more deeply
with them. And stupidity or dulnesse in any mem-
ber, whilst other suffer, is an infallible Symptome of
a dangerous disease, oft-times a certaine prognos-
tickle of death; and hee were but an indocile Chri-
stian, that could not by those knowne calamities,
which much people of this land have suffered from
this messenger, instruct himselfe, how easie it is for
the righteous Judge to bring such calamity upon
this kingdome by this messenger alone, as would
move even the most malicious and cruell enemies
that we have had, to bemoane our case, although we
were fully assured of a constant peace with all o-
ther neighbour-nations, that have any power or a-
bility to annoy us by the sword, or any practice of
hostility. Rome in her growth, in her height of great-
nesse, and in her declining dayes had received ma-
ny grievous wounds, was subiect in all estates
to fearefull calamities and disasters; yet never in
such a lamentable and ruefull plight as the famine
had brought her to, if wee may iudge of her inward
griefe either by her bitter outcries, or by the deie-
cted and gastly dresse, in which one of her sonnes
then living hath set her forth.

Si mea mansurus meruerunt mortalia nasci

Iupiter auguris, si stant immota Sibilla

N

Carmina,

*Vid. plura a-
pud Claudio-
num initio bel-
li Gildonicii.*

Carmina, Tarpeias si nec dum despicias arces,
 Advenio supplex, non ut proculcer Oaxen
 Consul ovans, nos trave premant pharetrata secures
 Susa: nec ut rubris aquilas figamus arenis:
 Hac nobis, hac ante dabas; nunc pabula tantum
 Poscimus: ignoscas misera, pater optime, genti;
 Extremam defende famem, satiavimus iram
 Siqua fuit, lugenda Getis, & flenda Suevis
 Haec simus, ipsa meos horreret Parthia casus.

After a solemne resignation of all clayme, title, or interest to all former victories or wonted triumphes, shee takes upon her the beggers garbe, and becomes an humble suppliant for bread; and for that not in iust competency, but in such a measure as might asswage or prevent extremity of hunger, of which shee had suffered so much, as shee thought would have given full satisfaction either to her ancient and inveterate foes, or to the most malignant of her moderne enemies: enough as shee thought to have drawne sighes from the barbarous Getes, or to have wrung teares from the merciless Swab, or to have cast Parthia her selfe into a swoon, so shee might have beene a spectatour of her ruefull and tragicall plight: yet all this evill came upon her not by observation; it was not preventible by any forecast or policy besides that which *Ezekiah* here uses; this would have sufficed so it had beene practised in time.

But it is not the representation of that which hath befallen others long since, or may hereafter befall our selves which will so much affect us, as the recognition

cognition of that which we our selves have formerly suffered. It will not then, I hope, be unseasonable to put you in minde, how in these later times whilst neighbour nations addresse their Embassadors to to this court, either to condole the death of our So-veraignes, or to congratulate our ioy for the happy continuance of royll succession, there still hath come one unwelcome or unexpected Embassador either with them, or before them, to this people. And however he seeme to plead for the grave, yet his message is from heaven, and for our peace; though he find audience for the most part with nee-dy, sicke, or dying men, yet his instructions are principally directed to the living and potent amongst us, and the tenure of them is in effect thus, thinke you that those whom the Lord hath wounded with his poisonous arrowes were greater sinners then your selves, or that they have suffered more then they have deserved? I tell you nay, but except yee repent, yee shall all likewise perish; unless you prepare your hearts to meet the Lord while hee is on the way, a greater plague then the plague of pestilence, is comming against you. Yet hath that plague beeene twice in our memory more fearefull, then in the daies of our fore-fathers. To omit that great mortality, which was almost universall throughout this land about twenty seaven yeares agoe, The calamities which followed upon the 2^d arrivall, or returne of this Embassadour about 5 yeares agoe did leave a live print or char-a-cter of that feare, by which the Prophet *Amos* de-scribesthe day of the Lord. *Amos. 5. v. 18, 19. The day*

Neglect of Gods forewarnings past

of the Lord, saith he, is darknesse, and not light, as if a man did flye from a Lion, and a Beare met him, and went into the house, and leane his hand on the wall, and a Serpent bit him. Many fled from the great city, as a man would flye from a Lion, and thought themselves safe, if they could get into a ship for some other port, but sped no better then if they had met with a Beare, death being as ready, as they were, to imbarque it selfe as a passenger for every port, authorized to execute his commission, as well by sea, as by land; others comming to the shore were more harbourlesse in the wished for haven, then if they had committed themselves to the merciless waves of the sea, which way soever they tooke, their case was like unto a stricken deer; *heret lateri letalis arundo.* They could not shift aside from Gods arrow, which still tooke up some vitall part for his marke: Some after their arrivall in their native soyle wandred without companions to support them in their weakness, and lastly dyed in the fresh and open aire, without that comfort which the infected places, from which they fled, might have afforded them: without consorts in their sighes and grones, without such mutuall expressions of griefe as Sympathy of nature brings forth in the beastes of the field.

But amongst the wofull spectacles, which the calamity of those times presented, none me thinkes more apt to imprint the terror of Gods judgements deeper, then to have seen men, otherwise of undaunted spirits, men whom no enemies lookes or braggs could affright, afryd to hold parley with their native countrey-men

country-men that came unto them with words of love and peace, more agast to embrace their dearest friends or nearest kinstolks, then to graspe an adder, or a snake. The plague of pestilence is above all other diseases catching, and such as have beene most observant of it's course, tell us, men of covetous mindes or unseasonably greedy of gaine are usually soonest caught by it, though expos'd to no greater, or more apparent visible danger, then others are. The course which this messenger of death observes (if these mens observation of it be true) may leade our conjecture to one speciall cause why it was sent amongst us with such large commission, surely if in the daies of health and peace it had not beene usuall for one neighbour to pray upon another, and to verifie the saying *homo homini lupus*; the neighbour-hood and presence of men of the same nation and profession would not have become more terrible unto others, then if their habitations had beene amongst Wolves, or Lions, or other ravenous creatures. But to what end soever this fearefull messenger was sent amongst us, the tenor of his message either was not well understood, or is not perfectly remembred. And for this reason his commission hath beene renewed of late in the times of our hopes and joy for the continuance of royall succession in a straight line. But Gods name be ever blessed, who hath hitherto so tempered his judgements with mercy, that we have more just cause of joy and thanksgiving for the birth of one, then of sorrow for the death of many. Yet let not this, I beseech you, abate our feare of future judgements, or occasi-

Neglect of Gods forewarnings past &c.

on us to thinke that the Lord either hath repented, or will repent of the evill which hee hath so often threatned, whereof he hath given this land and people so many warnings, untill wee bring forth better fruites of our repentance, then hitherto wee have done. That thus we may doe, let us pray continually to the Lord, that hee would teach us to feare, as *Hezekias* did, that he would teach us to pray, as *Hezekias* did. As for him, hee is the same Lord still, the same loving Father to us, that he was to *judah*, and cannot forget to repent whensoever wee shall truly turne unto him. Convertus, O Lord, & we shall be converted.



THIS



I E R . 2 6 . 1 9 .

And the Lord repented him of the evill which he had pronounced against them . Thus might we procure great evill against our soules .



HIS is the resolution of a controversy, debated from the beginning of this chapter, vnto this place, between the Priests, & the Prophets, and the people, and the Princes of the land; whether the Prophet Jeremy were to be put to death, for saying the

Lord would make his temple like Shiloh, and the city of Ierusalem a curse to all the earth.

The Priests and Prophets contend, that he was to be put to death, and the people at the first concurre with them in this bloody sentence, but afterward comply

comply with the Princes, whose verdict was , that he was not worthy to die , because he had spoken to them in the name of the Lord their God. And vpon this verdict , the elders of the land giue judgment from a ruled case in the Prophet *Micah* , who had spoken more terrible words against both citie and temple in more peremptory manner , then *Ieremy* now had done , and yet not therefore put to death , but reverenced by *Hezekiah* , as you haue it in the beginning of this 19. verse. *Did Hezekiah king of Iudah, and all Iudah put Micah at all to death? Did he not feare the Lord, and besought the Lord?*

Now if the solemne practise of so good a King as *Hezekiah* was could not moue them , yet the happy successe of his practise should in reason allure them , to deale more mildly with *Ieremy* , then was intended by them. For vpon *Hezekia's* prayers , and repentance , the Lord repented him of the euill which he had pronounced against *Jerusalem* , and *Sion*: and when they further adde , thus might we procure great euill against our soules , they imply thus much , that if this present assembly doe not repent of their ill intentions against *Ieremy* , the Lord would not repent of the euill , which by his mouth he had pronounced against them.

The points which offer themselves to be discussed are but two . The first , in what sense God is said to repent . The second , in what case it is said , that God will not repent , or that he is not as man , or *the sonne of man, that he should repent.*

Deus tunc penitere dicitur, quando non facit aut quod minatur, aut quod ^{co}permittit. God as some giue

out

out, who take vpon them to resolute this point, is then said to repent when he doth not effect the evill which he threatneth, or the good which he promiseth.

All this is true; yet no true definition, no iust expression of repentance; either as it is applicable in Scripture to God or man. Most true it is, that whensoeuer God is said to repent, it must be conceived, that he did not effect either the euill which he threatned, or the good which he promised: But it is not reciprocally true, that whensoeuer God doth not bring that euill of punishment to passe, which he threatneth, it is rightly said or conceiued that he did repent.

A loving father may sometimes threaten to chaste, sometimes promise to reward the sonne whom he loveth best; and yet not be truly thought to repent, albeit he neither chaste, nor reward him: For he may thus mingle threatnings with incou-ragements, with purpose only to try his present di-spition.

Thus we read that God, who is a most loving fa-ther to mankind, did command *Abraham* to sacrifice his only sonne *Isaac*, whom he loved. This was a threatening command, at leaste in respect of *Isaac*. Now albeit the Lord did withhold *Abraham's* hand from executing this command: yet doe we not read, nor is it to be conceived, that God did repent of that which he gave *Abraham* in charge. The rea-son is because he charged *Abraham* thus to doe, not with purpose to have *Isaac* then presently sacri-ficed, but only to try the sincerity and strength of *A-brahams'* faith, and obedience; and by this triall to

In what sence God is said to repent.

gaine his assent unto the offring up of the seed promised from the beginning of the world, which was from this time irreversibly ordained to be the seed of *Abraham*. For seeing God from the beginning had determined to give his only sonne for the redemption of man, it was his good pleasure to confirme this promise by oath unto a man, that was ready to offer up his only sonne in sacrifice unto God, and *Abraham* from this very intended worke as *S. James* tells us, *was called the friend of God*: the promise made to our first parents was now accomplished by way of contract, or covenant betwixt God and *Abraham* that the sonne of God and seed of *Abraham* should bee offred up in sacrifice for a blessing unto all the nations of the earth. This being the end or purpose of God in commanding *Abraham* to sacrifice his only sonne *Isaac* in whom his seed was called, there is no semblance of repentance in God, although he did withhold *Abraham*'s hand from doing that which he had commanded him to doe.

¶ They therefore come nearer unto the meaning of the Holy Ghost in this particular expression, who tell us that *Deus tunc penitere dicitur, quando non facit quod facturus erat*. God is then said to repent when he doth not that which he was about to doe, or that which hee intended or purposed to have done. For without a revocation or reverting of somewhat seriously purposed or intended, there can be no true notion of repentance whether in God, in man, or Angels.

¶ And this notion, or expression of repentance as

it is attributed unto God in scripture, we have expressly delivered by the Prophet *Ieremy*. Chap, 18. from v.7. to the 11. *At what instant I shall speake concerning a nation, and concerning a Kingdome to plucke up, and to pull downe, and to destroy it; If that nation, against whom I have pronounced, turne from their evill, I will repent of the evill that I thought to doe unto them. And at what instant I shall speake concerning a nation, and concerning a kingdome, to build and to plant it: if it doe evill in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*

This generall to my observation was first drawne into a rule or doctrinall forme by the Prophet *Ieremiah*; yet the truth of the former part of it was experienced long before in the men of *Nineveh*, though contrary to the mind and expectation of the Prophet *Jonas*, not out of a nescience of this rule, or Gods usuall dealing with men, but out of a particular dislike, or discontent, that the sentence, which God had commanded him to pronounce, should not be put in execution.

The sentence was, *yet 40 dayes and Nineveh shall be destroyed* *Jonas* 3. v. 4.

This solemne proclamation the Lord did dictate unto him as it is. v.2. Did the Lord thus speake to try the *Ninevites* disposition only, had he no intention or thought, as the Prophet *Ieremy* speaks, to overthrow, or destroy the citie? Certainly the *Ninevites* did thinke he had; and yet this their thought or opinion is commended unto us by the Holy Ghost under the stile, or title of belief, for so it is

In what sense God is said to repent.

said v. 5. *The people of Nineveh believed God.*

Wherein did they believe in him, or what did they believe of him?

Surely they believed, in the first place, that hee meant as he spake, that he had a purpose or intention to destroy them. They knew their sinnes had deserued no lesse, and they believed that God was a iust God, to inflict upon them what they deserved; but they believed withall, that he was a God of mercy, and forgiveness; and out of this feare thus tempered with hope, they addresse themselves to become as capable of his mercy, as they had beeene of his iustice. *For so it followes, that the people of Nineveh believed God, and proclaimed a fast, and put on sack-cloath from the greatest of them even unto the least of them;* and thus they did both by the Kings royall command, and example: an admirable resolution in a heathen King, a practise more Orthodoxall then was the doctrine of the Priests or Prophets, which questioned *Jeremiah*, for saying the *Lord would make his Temple like Shilo, unless they did speedily repent.* But what was the issue of the Ninevites repentance? God, saith the text, saw their workes, that they turned from their evill way, and God repented of the evill that he had said that he would doe unto them, and he did it not. v. 10.

Did he then but say that he would doe this evill unto them, without any thought or purpose to doe it? if hee had but only said it, and not meant it, hee could not be truely said to repent him of it; his saying supposeth his intent or thought, for he said it solemnly, and publicquely, not tentatively, or by way

of triall only.

But if God had a serious will or purpose to destroy Nineveh at this time, and destroyed it not, how is it true which the *Psalmist* saith, *that hee doth whatsoever he will in heaven and in earth*? So that if it be true what we have before delivered, wee shall be thought by some, to admit either some defect in his power, or some alteration in his will. Thus little children, by turning long round, imagine that the Globe of heauen and earth runnes round with them, untill their braines be settled: And men of riper yeares (unlesse their vnderstandings correct their fancy) conceipt that towers and steeples, with the shoares, whereon these or other edifices stand, doe move from vs, whil'st we swiftly passe by them, or from them.

But to think there should be any change in Gods will, because many things which he seriously willeth are not effected, is an errore a great deale more grosse, then either of the former: For all the change is in the object of his will, that is, in the things willed or nilled by him.

The answere to this obiection, or discovery of this fallacies originall, was most acutely made, and punctually delivered by the schoole-men long agoe, *aliud est mutare voluntatem, aliud est velle mutationem; It is not all one for God to change his will, and to will a change in things created by him.*

God never changeth his will, it alwaies is as his nature is, absolutely immutable, or, as our Apostle speakes, *without shadow of change*: yet by one and the same unchangeable will, hee may, and doth will va-

riety of changes, diversity of alterations, in the things willed by him, or in the sentences denounced by his Prophets in his name. He worketh all things by the councell of his will, and as Saint *Gregory* saith, *nunquam mutat consilium, his counsell doth never change or alter; sapius tamen mutat sententiam, his unchangeable unalterable counsell may worke a change in all things besides it selfe.*

It was his iust will seriously at this time to destroy the *Ninevites*, and this his will or purpose we will conceive to be more unchangeable, more immoveable then a rocke of Adamant: and *Nineveh*, whilst she continued her wonted course in sinne, was like a ship before a full winde, which had outsaileth her watch, whilst the Marriners slept; & by this error ready to dash against the immovable rock of Divine iustice; had not her Pilots, & governors (awaked out of their sleep upon the Prophet *Jonas* summons) tacked about, and directed their course another way.

If whilst we acknowledge Gods will to be most unchangeable, we consider it withall to bee a most compleat and most constant rule of equity and goodnesse, *qua talis*; it will most necessarily follow, that even in this respect it is a rule most compleat, and most unchangeable, it must have one award for *Nineveh* raging with cruelty and oppression, another for *Nineveh* turning from the violence that was in their hands; one doome for *Nineveh* wallowing in drunkennesse, riotousnesse, and uncleannessse, another for *Nineveh* watching, washing her selfe with teares, fasting, and sitting in ashes covered with sack-cloath. One sentence for *Nineveh* polluting

ting her selfe with pride of heart, with periury and blasphemy; another for *Nineveh* humbling her selfe under the mighty hand of God with fasting, devoutly calling upon his name with teares and supplications.

For albeit God knoweth all things, as well things to come as present, and doth nothing otherwise than from eternity it was determined to be done; yet even this wee know was determined from eternity, that every man in every nation should be rewarded, not according to the identity of their persons or place, but according to the diversity of their wayes, to the variety of their workes.

Though Rockes in the sea be immoveable, yet we easily conceive how the distance, or aspect betwixt them and ships, which saile to and fro, doth vary every moment, whilst the ships are in motion. Conceive then *Christ Iesus* to bee, as hee truly is, the immovable Rocke of our salvation, but with all a living Rocke, and an allseeing rule, and it will be easier to conceive how the doome or sentence from eternity awarded to every mans actions doth hourly change either for quality or degree, as men doe change their course of life, whether from good to evill, or from evill to good, from good to better, or from evill to worse.

So then Repentance in these *Ninevites* did import not only a will of change, but a true change in their wils and affections. They turned their delight in sinne, into sorrow for sinnes past, and good resolutions not to transgresse so againe.

Repentance in God importeth only a will of change

Repentance in God imports a will of change,

change, nor is it the will of every change, but a change of the doome or sentence denounced, which the Scripture calls repentance in God. And here I should have set a period to the first point propoſed, did not ſome men question, whether that belief wherewith the Ninevites are ſaid to have beleeeved God, were a true belief, or an act of ſaving faith? however, ſuch it was, as did ſave them from preſent deſtruſion, but ſo it might be in ſome mens judge‐ments and yet be but a temporary histori‐call faith. For how could they pray in faith according to the Apostles rule, ſeeing they doubted whether God would ſhew mercy upon them, or noe; For ſo much ſeemes to be included in the resolution. v. 9. Who can tell if God will returne and repente, and turne away from his fierce anger, and we periſh not.

Now thus to doubt, may ſeeme to argue that their prayers were not of true faith.

But theſe two ſacred maximes (*whatſoever is not of faith is finne*) (*whatſoever is done with doubt or ſcruple is not of faith*) are oftner wrested, ſometimes to abette prelumption in reſpect of God, ſometimes diſobedience towards his vice-gerents, than any other maximes in ſacred writ beſides. For this preſent, the limitation of them is briefly this.

Whensoever the doubt, or controversy stands betwixt a mans belly, or purſe, and his ſoule, or conſcience, the Apostles rule (*whatſoever is not of faith is finne*) is universally true, whoſoever doth any thing for his belly, or purſe, or matters of ſuch temporall conſequence, which he probably doubts, may wound his ſoule or conſcience, his action or choice,

choice is not of faith, is truly sinfull; In other cases he that intends to doe much good, must resolve to doe many things whereof hee cannot but doubt, whereof hee cannot bee resolved but by the event or successe, yet not sinne.

Thus these Ninevites were uncertaine or doubtfull, whether the Lord would repent or no, of the evill threatened against them, and yet notwithstanding this doubt, they did well, exceeding well, to fast and pray that hee might repent; and in thus doubting and thus doing, they declare not their workes only but their divinity to have beene much better than theirs who condemne the like actions of heathen men for sinfull, because their persons were not sanctified by saving faith. As for these Ninevites they had a true notion of that truth which the scripture teacheth, to wit, that as God is often laid to repent, so some speciall cases there be in which hee doth not, in which hee wil not upon any termes repent, and of which the Prophets saying is most true, *He is not as man, or the sonne of man, that hee should repent.*

And such, for instance, was the case of *Saul*, the first King of *Israel*, in the issue, though not from the beginning of his raigne, or from that point of time wherein God revealed that branch of his will to *Samuel* 1. *Sam. 15. It repented me that I have set Saul up to be King, for he is turned backward from following me, and hath not performed my commandements.* And he that turnes his backe from Gods commandements, shall be sure to meet his judgements in the face.

But this heavy sentence against Saul (as it there followeth) grieved Samuel, and hee cryed unto the Lord all night; but his cryes were not heard, for so it followes v. 35. that Samuel came no more to see Saul untill the day of his death, nevertheless he mourned for Saul, and in the l. v. of the 19. chap. Samuel is expressly forbidden to mourne for Saul: and if hee might not mourne for him, hee might not pray for him.

A lamentable case that so great a Prophet, so good a man as Samuel was, might not pray, might not mourne for his soueraigne Lord, whom by Gods speciall command, he had anointed, but the cause is intimated v. 28. 29. For when Saul by seeking to hold the Prophet from departing from him, had reht his boate, he returnes this heavy meslage unto him, *The Lord hath rent the kingdome of Israel from thee this day, and hath given it to a neighbour of thine, that is better then thou: and also the strength of Israel will not repent for he is not as man that he should repent.* And Samuel had no reason to mourne for him, or to pray to God for reversing this sentence, after he knew the Lord would not bee intreated to recall it.

But here the Aliens from the common weale of Israel, or men of Julians disposition would object, is the God of Israel no otherwise affected towards his people, towards Kings of his owne making, then the Gods of the heathen (whom ye despise) were towards kingdomes or Monachies which served them: Doth hee give his people just cause to complaine of him as the heathen Poet did of his Gods, when

when he saw *Rome* so rent and torne with civill warres, that it could not long stand. *Hec faciles de-resumma Deos, eademq; tueri--Difficiles!* Will the strength of *Israel* advance a man to a kingdome which never sought it, but had it put upon him whilst hee was seeking his fathers Asses? And will he not be intreated to keepe him in it after long possession, after many adventures of his body, and effusion of his blood for supporting it? Will he repent of the good which he had purposed to doe for *Saul*, and will he not repent of the evill which he had denounced against him? Thus uncatechised flesh and blood, or men not instructed in the waies of God would repine. Now it were an easie answer to say, that God did thus peremptorily deale with *Saul* because it was his absolute will to depose him and to chuse *David* in his place. But this or the like answere would make a foolish heathen starke mad, and move a man that hovered betwixt heathenisme and Christianity to fall quite from us: whereas we are bound by the Apostles rule *to give no offence not only to the Church of God, but neither to the Jew nor to the Gentile;* whereas this answer gives just occasion of offence to them all. For sure the scripture is plaine, and I thinke no Christian will (in the generall) deny, that *Saul* did at this time much better deserve to be deposed, than either hee or *David* did to bee elected King; his sinnes were the meritorious cause of his rejection, but what sinnes in particular is not so apparent.

Saul, as some ancient interpreters observe, was once little in his owne eyes, and then he was a great

man in Gods sight , but hee grew great, exceeding great in his owne eyes, and the greater he thus grew, the more hee waned in Gods favour, whole eternall will, and pleasure is to give grace unto the mecke and humble, and to resist and bring downe the proud.

All this is true, but too generall to give satisfaction to the doubt proposed : For God doth never so peremptorily reject any lawfull Prince as hee did Saul without hope of repentance , or reversing the sentence denounced against him, unlesse it be for some excessive multitude or full measure of sinne , or for some ominous , or prodigious sinnes.

We read only of two remarkable sinnes committed by Saul before his rejection , the one was for offering a burnt offting , and for his intendiment to offer a peace offting before Samuel came unto him. 1 Sam. 13.19. & 20. And for this transgression Samuel saith unto him v.30. Thou hast done foolishly, thou hast not kept the commandement of the Lord thy God which he commanded thee: For now would the Lord have established the kingdome upon Israel for ever . Saul then had Gods promise before for the continuance of his kingdome. But of this good truely intended to him the Lord from this time repents, as it followes verse 14. But now the kingdome shall not continue. Yet upon this fact it is not said, that the Lord would not repent of the sentence denounced against him.

But what was Sauls folly in all this; or was it any? for as it is said v. 8. he tarryed there seaven daies , according to the set time that Samuel had appointed. It was not so great a folly for Saul being a king to stay no longer , as disespect in Samuel not to come within

within the time appointed : was it not more fit that the Prophet should stay for the King, then the King for the Prophet ? The text is plaine that *Saul* staid *seauen dayes according to the set time that Samuel had appointed*, but it is not so plaine out of the text, nor is it any way probable, that these seauen dayes were obserued by *Saul* in that season, or to that end which *Samuel* had appointed.

Two good interpreters, and ancient in respect of our times, have observed an amphibology in *Samuels* words, and it was *Saul's* folly to make chioise of the sinister or wrong sense.

Rupetus &
Angelinus.

The words you have now written, yet not written but spoken then by *Samuel* chap. 10. v. 8. And however the Hebrew text, as it is now pointed, but especially the Latine and the English, doe cast the sense of *Samuels* words that way which the objection supposeth, yet the matter it selfe, and other circumstances fway the other way, in excuse of *Samuel*, and aggravation of *Saul's* folly. *Thou shalt goe downe before me to Gilgal, and behold I will come downe unto thee to offer burnt offrings, to sacrifice sacrifices of peace offrings.* And here they make a pause or full sense, and begin another at these words, *seven daies shalt thou tarry till I come to thee.*

But the originall will beare another sense, retaining the selfe same words, only altering the pause or point, as thus, *Thou shalt goe downe before me to Gilgal, and behold I will come unto thee to offer burnt offrings, and to sacrifice the sacrifice of peace offrings for seaven daies :* and then begin the second clause

thus, thou shalt tarry till I come to thee, as if hee had said, see in any case thou tarry till I come to thee, and shew thee what thou shalt doe. *Samuel* it seemes went in the meane time to aske counsell of the Lord as being not himselfe fully instructed in this great businesse which he was towards.

If *Saul* did usurpe the Priests office in offring sacrifices upon pretence of *Samuels* stay, this was prodigious. If he tooke upon him only to appoint the time for the sacrifice or supplication, designing some Priests for exercising the sacred function, this was a great deale too much, more then meere folly; for all this was by God himselfe reserved for *Samuel* who was the interpreter or spokes-man betwixt God and *Saul*. The sacrifice, no question, was a publicque and solemne sacrifice, such as *Solomon* made at the consecration of the Temple, whose solemnity lasted full seaven daies: and it is probable that this present solemnity which *Samuel* had appointed, was the consecration of *Saul*, or establishing him in his kingdome, had hee not foolishly wronged himselfe by trenching upon the Priests, or the Prophets function, or upon both.

But whether these mentioned, or some others, or these with others were the principall branches of *Sauls* folly, certaine it is, that neither any of these, nor all of these did make his doome to be inevitable, or his deposition irreversible. For though *Samuel* upon notice of this his folly did foretell that God w ould give his kingdome unto another, yet he did not expressly adde that the Lord would not repent him of this evill denounced against him: and this addition

addition being not made, the sentence was lyable to the ordinary rule of interpreting Gods threatnings *Ier. 18.*

Saul by repenting of this folly might have beeene capable of that pardon, whereof he made himselfe altogether uncapable, by his second more grosse and more stupid transgression of Gods commandement. What was that? His indulgence towards *Agag* and his people. Is it then an unpardonable sinne in Christian Princes to shew pity unto heathenish or idolatrous Princes, whom God hath given into their hands by victory and battaile? No. To gather such generall doctrines or uses, from particular instances in scripture, as some have done from *Ezekiah's* demolishing the brasen Serpent, or from *Ahab's* suffering *Benhadad* to escape with life, is but the Symptome of distempered zeale, misled by ignorance. Nor will it follow, because *Ahab* was more remarkably and more severely punished for suffering *Benhadad* to escape with life, than hee was for putting poore *Naboth* to death; that therefore this slaughter was a lesse sinne in it selfe than the other. For we read that *Ahab* repented him of his unjust and cruell dealing with *Naboth*: but so he did not of his other folly in suffering *Benhadad* to escape with life: and for this reason God repented him of the sentence denounced against *Ahab* by *Elias*: So did hee not repent of that other sentence denounced by another Prophet, because thou hast &c.

However, this was not all wherein *Saul* was faul-ty; though foulely faulty in all this, more faulty in sparing *Agag*, than *Ahab* was in sparing *Benhadad*:

For

For God had expressly commanded him *utterly to destroy Amalek not sparing man or beast*. But so the same God commanded the Israelites to destroy the *Cananites*, yet their sinne in entring league with the *Gibeonites* was not equivalent to Sauls transgression; for the condition of *Amalek* and the Kings was much worse then the condition of other heathens, more uncapable of pity from the Israelites, then the *Amorites* or the *Hittites* were. For God had denounced hostility against this people by solemne oath *Exod. 17. v.15.18. And Moses built an altar and called the name of it Iehovah Nissi*, for he said, because the Lord hath sworne that the Lord will have warre with *Amalek* from generation to generation. Now the *Amalekites* being thus solemnly declared to be Gods enemies in so high a degree, the Israelites were bound to wreake his foe-hood against that Nation. *Nunc, olim, quoqueq[ue], darent se tempore vires.*

When *Saul* was made king of *Israel*, to fight the battles of the Lord, and at this time expressly enioyed to destroy *Amalek*, his sinne in sparing *Agag* and the cartel, was a sinne of like nature, as if a Judge or sworne magistrate, being put in trust to doe justice in a particular, unto which his soveraigne Lord had peremptorily and determinately sworne, should upon bribe or other sinister respects neglect his duty, and make his master (as much as in him lay) forsworne. And for any inferiour judge thus to doe, deserves more bodily deaths then one. It would be disloyalty for his dearest friend to sue for his pardon. It is a most Catholike rule in Divinity,

of which the *Heathens* had an ingrafted notion, the ancient *Iewes* an vndoubted tradition, and the vse and doctrine of it unanimously received by primitive *Christians*, that wheresoever we find either matter of blessing or matter of cursing denounced by oath; there the sentence is irreversible, God will not repent. We see the rule first experienced in thole murmuring *Israelites* to whom God had sworne, that they should not enter into his rest. For though they repented of their folly, and besought God with tearest that hee would revoke his sentence, offering their service (which before they had neglected) for conquering the land of promise, yet the Lord would not heare them, and, which is more remarkeable, he would not heare *Moses* in this particular for himselfe, because he was involved as an accessary in that sentence, for he spake unadvisedly on their behalfe. So *Moses* himselfe doth testifie Deut. 3. v. 23. &c. And I besought the Lord at that time saying, O Lord God thou hast begun to shew thy servant thy greatness, I pray thee let me goe over and see this good land which is beyond Iordan and that goodly mountaine Lebanon. But the Lord was wroth with mee for your sakes, and would not heare me; and the Lord said unto me, let it suffice thee, speak no more unto me of this matter, get thee unto the top of Pisgah and behold it with thine eyes: for over this Iordan thou shalt not goe.

So then God repented him that hee had made *Saul* King over *Israel*, because he had the Kingdome only by meere promise, not by promise confirmed by oath. But God would not repent of his deposition, nor reverse his sentence, because *Saul* by his

preposterous indulgence unto *Amalek* (Gods sworne enemy) did by this fact incurre the sentence of deposition by oath ; and more deeply participate with the *Amalekites*, than *Moses* had done with the *Israelites*, whom God had cut off by oath from entring into the land of *Canaan*.

I hope I shall not bee thought to flatter men, whilst I blesse the name of our glorious Lord, for setting a King over us, as farre from *Saul's* or *Ahab's* disposition as they were from the disposition of king *Hezekiah*, & for giving him a people nothing so untoward, either towards God, or him as the murmuring *Israelites* were towards God & his servant *Moses*.

But whatsoever hath beene said, or is written concerning the Kings of *Israel* or *Indah*, were written for our instruction, whether Prince, or people.

The most immedie use of the point last discut concernes great Princes, and their followers : their followers thus farre, that they never sollicite or importune their soveraigne Lords , or in case they doe, it deeply concernes Princes , not to suffer themselves to be wrought by any sollicitation, or importunity, to favour any cause which stands accursed by Gods eternall law , nor to take the persons of any men into their protection whom the supreme Judge hath exempted from his; nor to patronage any, whom the law of God and man , have designed unto utter destruction. For by doing such bodily good to prodigious malefactors, they shall procure, as my Prophet speakes, *great evill unto their owne soules*. Evils at least temporall unto themselves and to their people , of which the Lord will not repent

pent. For where such favour is shewne unto men, or rather where favour and pity is shewed unto such men as God is thus highly displeased with, there can be no true feare of the Lord. In whomsoever that feare is, it is predominant and will command all other affections, whether of hope or feare, whether of hatred, love, or favour to men. Vnlesse such feare of the Lord bee first planted in their hearts, no Prince, nor Potentates, no state or Kingdome can iustly pretend to this blessing which *Hezekia's* pray-
ers obtained. For he first feared, and then besought the Lord before the Lord repented of the evill which hee had pronounced against him, and his people.

Now it is our hope & assurance that God will re-pent of the evill denounced, which makes our feare of him or of his iudgements, to be a filiall, not a slavish feare. For no man can feare God with a true filiall feare, but hee that apprehends him as a loving father, and one as is sorry for our afflictions, one that delighteth not in the punishment of his sons or servants but in their repentance, that they may become capable of his fatherly mercy, or loving kindnesse.

With thee there is mercy, (saith the Psalmist) *therefore shalt thou be feared.* Why? doth any man feare Gods mercies more than his iustice? No. This was no part of the Psalmists meaning: We feare his iudgements in and for themselves and as they bring evill upon us. We feare God himselfe for his mercy, we are afraid to offend him if we bee his children because hee is mercifull, and because the greatest e-

vill which any man can procure unto his own soule, is to deprive himselfe of his mercy, who is goodness it selfe, the sole fountaine of all the good which can be derived unto us. Or it may be a further part of the *Psalmists* meaning, that it was our apprehension or belief of his mercy, which keeps eth our feare, whether of him or of his judgements, within his proper sphere, or limits, as if he had said, *with thee o Lord there is mercy, therefore shalt thou bee feared*, hated thou canst not bee by such as apprehend or believe thy mercies; whereas feare of iudgements or perpetuall punishments, unless it be tempered with hope of mercy, runs out of his wits, and running beyond its bounds alwayes ends in hatred.

It is not possible either for that man not to love God, which truly beleeves that hee hath mercy in store for all; or for that man not to hate him, or at least not to occasion others to hate him, which is perswaded that he hath reserved judgement without mercy to some men, as they are men; or that hee hath destinatied them to inevitable destruction before he gave them life or preservation.

To bee thus perswaded argues an uncharitable disposition, as well towards God, as towards men: and from both roore and branch of this error, from all such heresies, hatred, malice, and uncharitableness good Lord deliver us, that

are thine heritage, thy whole Church, especially this land and people.

A
TREATISE
CONCERNING
THE SIGNES OF
THE TIME, OR GODS
FOREWARNINGS.
CONTAINING

The summe of some few Sermons deli-
red partly before the Kings Majestie partly
in the Towne of *New-Castle*
upon *Tine.*



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avilable amount of water to sustain life



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L V K. 13. 5.

I tell you nay; but except yee repent, ye shall all likewise perish.



He words containe an emphaticall negative, *ιχθύς, οὐτε οὐτε,* and the emphasis of the negative doth inferre a vehement affirmative, though conditionall, or exceptive; *but except yee repent, yee shall all likewise perish.*

Besides the grammatical emphasis, or vehemence, the same words are twice repeated by him who used no tautologies, by him whose nay was nay, and whose yea was yea and Amen. The ingemination of the same sentence was from two severall occasions: The one given to our Saviour, the other taken by him. The occasion given *ye have v. the 1.* There were present some that sold him of the Galileans whose blood Pilate had mingled with their sacrifices. Who these Galileans were, and

Of the Galileans whose blood

and what was their crime, is no where (to my observation) registered in particular; probable it is, that they were the reliques of *Iudas of Galilee* his Sect, of whom we read *Act. 5.37*. This man, as *Gamaliel* in that place relates, rose up (that is in our language, did rebell) in the daies of the taxe enioyned about the time of our Saviours birth, and drew much people after him; and though he perished, and all, even as many as obeyed him, were dispersed: yet, his feet, or opinions died not with him: for as *Iosephus* that great *Jewish* Antiquary tells us, hee left two sonnes which maintained his doctrine after his death, and these *Galileans* here mentioned were, it seemes, their disciples; and their crime, mutiny, or attempt of rebellion.

With what intentions the relaters of these newes did interrupt our Saviour in his serious discourse unto his auditors, hee best knew. However, *res ipsa includebat dolum*. With what intention soever they came unto him, the relation it selfe, before such a multitude, was captious: Such as would have put a man but ordinarily wise either to silence, or upon an exigence. If he should have held his peace, this had been a disparagement to the opinion which the people had of his wisdome; and if he were disposed to reply, there seemes a necessity laid upon him either of censuring these *Galileans* for notorious transgressors, or of taxing *Pilat* of extraordinary cruelty, to condemne these miserable men after such dreadfull execution, especially before their country-men (for such were most of his Auditors, *Galileans*, many of them perhaps their kinsmen) had beene odious.

dious. To have taxed Pilates person of cruelty, or this his present fact of injustice, had beeene dangerous; for it was an act of state. And whatsoever private edge, or spleene this Roman deputy had against these Galileans, that was sure to bee backt by publique supreame Authority. As for Pilates person, place, or fact, that our Saviour (such was his wisedome) meddles not with; hee neither approves, nor disallowes it. That these Galileans were grievous transgessors, did iustly deserve what they suffered, hee denyes not. But that they were more hainous sinners than any other Galileans which had not suffered the like punishment, that hee firmly denyes, in the 2. v. Iesus answering said unto them, suppose yet that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except yee repent mirth cometh amazement, ye shall all likewise perish.

This speech is directed to his ordinary Auditors, who for the most part were Galileans, and our Saviour at the time when this newes was brought him, was not in Iudea, nor in Pilates jurisdiction, but in Galilee or Peria which both belonged to Herods Soveraigntie.

But these newes-mongers were not Galileans, but inhabitants of Jerusalem, and for this reason he takes occasion to put them in mind of as fearefull an accident which had fallen out though not so lately, yet within their memory, in Jerusalem, admonishing the inhabitants thereof to make better use of it than hitherto they had done v. 4. or those eighteene, upon whom the towre in Siloe fell, and slew them, thinke

Our Saviour's prophetical comment

yee that they were sinnes above all men that dwelt
in Jerusalem? Tell you may; but except yee repent
of these oulards amazons yee shall all likewise perish.

This ingeminate verdict of our Saviour first against the *Galileans*, secondly against the inhabitants of *Jerusalem*, as most other of his solemn sentences(if wee had the grace, wit, or will to weigh them aright) admit a double sence or importance, and require a twofold consideration. The one as they are prophetical and of more speciall use. The other as they are morall and of generall use. Wee are in the first place to consider these words now read unto you as they are prophetical. For unlesse we have a true scale of them as they lye under this observation wee shall take their morall meaning either too wide or too streight, and shall continually wander from the meaning of the Holy Ghost in the particular application of them.

But some haply will demand what matter of prophecy or of prophecy besetting the Prince of Prophets thus emphatically to utter *xt abys qm* it is
in no case, as you thinke of these Galileans, or inhab-
itants of Ierusalem, but unlesse one and other of
you repent, yee shall all likewise perish.

Every ordinary minister of Gods word may, and ought to preach this doctrine dayly to his Auditors, unlesse they be much better than in most places they are. For such (for the most part) both Priest and people are, that unlesse they do repent, they shall dye not the death of the body only, but of the soule. Yea, but many thus dye which do not perish, and many may perish, and yet not perish *avimus*,
or

or ~~is~~ was after the same manner that those Galileans, whose bloud *Pilar* mingled with their sacrifices, or those eighteene of Ierusalem, upon whom the tower of *Siloe* fell, and slew them. Now our Saviours meaning is, that as the end of these few particular men was exemplary and disastrous, so should the end of the *Galilean* nation, and of the inhabitants of Ierusalem without repentance be; a spectacle & astonishment to all the nations of the earth, which should see, heare, & read of it. And to foretell this nationall disaster so long before was matter of prophecie well befitting the Prince of Prophets. A true document that he had the spirie of prophecie, not by measures, or minute portions, but most full and entire, that he was not only *vates futurorum*, or *preteritorum*, but *certus interpres prasentium*. For unto all these points the spirit of Divine prophecie doth respectively reach. *Moses* did declare himself to be as true a Prophet in setting downe the history of the creation, and the lives of the Patriarks, as in foretelling what should befall their posterity. So did *Daniel* in retriving *Nebuchadnezar's* dreame, which had oufflowne his owne memory, as in giving the undoubted interpretation of it. Our Saviour in this place declares himselfe to bee *vates praesertitorum*, in his most infallible recounting that sad accident in *Ierusalem* without a remembrancer, or any record of it then extant. For however the thing it selfe was well known to the inhabitants of *Ierusalem*, yet hee did not preach upon *carantoes*. The ground of this his heavenly discourse was not *vox populi*, but his owne infallible knowledge of both

Our Saviours prophetical comment

these disasters. And both of them were extraordinary signes, or forewarnings unto the Jewish nation, and in particular to the inhabitants of the Province of Galilee, and city of Jerusalem. Yet signes or forewarnings, whose interpretations none besides the Prince of Prophets could then have given. And his interpretation of them is in briefe this, that Galilee should bee the prime seat of that bloody warre, and Jerusalem the centre of all those unparalleled calamities, whereat the generall signes of the time, and these two particular disasters mentioned in my text directly point, and would strike home without speedy repentance.

That both these sad accidents were such as the Latines call portenta, or prodigia, that is in sacred language, peculiar signes of the time, or forewarnings of greater calamities to follow, we gather from the first words of the Chap. *magnum mirum, there were some present in iudea, in illo ipso articulo temporis,* in that very season, or nick of time, who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. What season was that? That point of time, wherein he said unto the people 12. Chap. 4. *When yee see a cloud rise out of the West, straightway yee say, there commeth a showre, and so it is. And when yee see the south wind blow, yee say there will be heat, and it commeth to passe.* Yea Hypocrites, yee can discern the face of the skie, and of the earth, but how is it that yee doe not discern this time? Yea, and why even of your selues judge yee not what is right? And when the Pharises, with the Sadduces came tempting, and desiring him that he would shew them a signe

from

from heauen, as it is Math. 16. v. 1. 2. &c. He answered, and said unto them, when it is evening yee say it will be faire weather, for the skie is red. And in the morning it will be foule-weather to day, for the skie is red and lowring: O yee Hypocrites, yee can discerne the face of the skie, but can yee not discerne the signes of the times? And albeit his recited speeches Luk. 12. v. 54. were directed vnto the people, or promiscuous multitude then present: yet in that multitude there were (no question) some Scribes, which had the prerogatiue, and portion of the first borne in the title of Hypocrites.

Now our Sauiour's discourse immediatly before my text being of the signes of the time, and a take of his Auditors dulnesse, in not discerning them: This unexpected interseftion of those Galileans whose bloud Pilat had mingled with their sacrifices whatsoever the newes-mongers intended, was indeed no interruption, but rather an illustration of his doctrine; It comes in its right cue: and the relators of this sad accident serve his turne as fiftly, as the Chirurgeon doth the Physician, by making a visible dissection of that part, on which the other makes an Anatomy lecture. The implication, or importance of the newes, thus sured by divine providence unto the point then handled by our Saviour, is in effect, as much as if hee himselfe had said unto his Auditors; If you want other signes of the time to meditate upon, take these two for your theame, the unusuall masacre of these Galileans, and the disaster of those eighteene inhabitants of Ierusalem, upon whom the sower in Siloe fell and slew them.

God alwaies forewarnes every nation,

These are the first drops of Gods displeasure against the Nation; but these drops without repentance will grow into a current, and the current into a river, and the river swell into a flood, and the flood into an ocean of publique woe, and tragique miseries.

The Prophet *Teremie* long before had taxed their forefathers as more dull and stupid, then the reasonlesse Creatures, as the birds of the ayre, for not discerning, or not observing those signes of the time, which did foreshew Gods judgments vpon them, with the causes which did provoke them, *Ter. 8. 6. 7.* *I hearkned and heard, but they speake not aright; no man repented him of his wickednesse, saying what have I done; every one turned to his course, as the horse rusheth into the battel; yea the Storke in the heauen knoweth her appointed times; and the Turtle, and the Crane, and the Swallow, obserue the time of their comming, but my people know not the Judgment of the Lord.*

This stupidity or senslessesse in man, whether Jew or Gentile, whether Christian or Heathen, in thus slighting or neglecting the signes of the time, that is such portendments or prognostiques of Gods judgments or calamities, as the very booke of nature, or of the visible creatures affords, argues the nature, at least the disposition of men, in whom this stupiditie is found, to be farther out of frame then the nature of the birds of the ayre, or beasts of the feild. For they commonly fore-see vnseasonable weather or storme comming, and seeke intime for some refuge or shelter, but so doe not men for the most part returne to God, who is their only refuge, vnder

vnder the shadow of whose wings, there is only hope of safety; albeit he daily gives them more pregnant prognosticks of wrath ensuing, then the disposition of the ayre doth vnto birds or foules.

From these circumstances of the season, wherein these newes were brought unto our Saviour, the ensuing discourse must take its rise by these degrees, first, of the peculiar signes of times portending unusuall calamities, and of their generall use. Secondly, of the manner how this prophesy was fulfilled upon the whole Iewish Nation, according to the scale, or model of these two signes upon these few *Galileans*, and inhabitants of *Jerusalem*. Thirdly, of the morall use, or application of both these signes and predictions.

That the preserver of mankind doth alwayes in one kind or other gently, yet seriously forwarn every city, or nation of such extraordinary calamities, as hang over their heads, and without repentance inevitably fall upon them; there can bee no better proofe than by induction, that is, by the generall agreement of Historians whether sacred, Christian, or heathen, in all ages. Of Historians, whose workes are entirely extant, or unsuspected to be the Authors whose names they bear, *Herodotus* is the most ancient, and he hath made up the induction to our hands untill his owne times, *Quoties ingentes sunt eventura calamitatis vel civitatis vel nationi, solent signis pranunciarci.* Extraordinary calamities, whether such as befall cities or peculiar Seigniories are alwayes foreshewne by some signe or other. This author lived before Alexander the great, but after *Cyrus* had

God alwaies forewarnes every nation,

had taken the city of *Babylon*; and is quoted by *Aristotle*, who was *Alexanders* instructor. I referre his instances or ensamples confirming his former induction of generall observation to a fitter opportunity, diverse of them being more paralleld to the signes of the times in my text, then any I haue read in any heathen Author. In the age next ensuing, the Author of the second booke of *Maccabees* (A man of authentique credit for matter of fact, though not of Canonical authority for his doctrine, or judgement vpon matter of fact related by him) hath recorded the like forewarnings, though in another kind, foresignifying the warres that betell the *Jewish* nation by *Antiochus*, Chap. 5. 2. 3. To parallel these with the like in every age since that time, would be lesse painefull to an ordinary Preacher, then troublesome to his auditors. *Matchiavel*, a man as free from superstition, or vaine credulity, as any other writer that hath bin borne and bred amongst Christians, out of his owne reading, and experience hath made the same induction which *Herodotus* did, but somewhat more full.

Vt causam facile confitebor me ignorare: ita rem ipsam cum ex antiquis, tum novis exemplis agnoscere oportet, & confiseri omnes magnos motus, quicunq^z aut urbi, aut regioni evenerunt, vel à coniectoribus vel à revelatione aliquâ prodigijs aut celestibus signis pradici ac pranunciari solere. Matchiav. disput. lib. I. cap. 56.

But besides the induction made by *Herodotus* (whose works I doubt, but know not whether *Matchiavel* had red) many other instances he brings out of

of his owne observations and experience.

But some will aske, what credit is to bee given to *Matchiavel* or men of his temper? Little or none (I must confesse) in point of censure or opinion concerning matter of religion or sacred use; But as the testimony of the *Iew* in matter of fact is the most pregnant prooфе that wee Christians can use against the *zewes* themselves, or for confirmation of our religion; so *Matchiavel's* testimony in matter of fact of this nature whereof we treat is most authentique against the *Atheists* or men of no religion. For this great *Politician* was so farre from being too superstitious or credulous in this kinde, that by his writings many haye suspected him to have beeне rather irreligious, more inclining to ~~atheisme~~ then either to the Christian or *Jewish* nation. And whatsoever in this kinde he hath observed, as hee himselfe confesseth, was in a manner evicted or extorted from him by the evidence of truth. The true cause of such prodigious signes or forewarnings he professes he did not know, and we have reason to believe him in this, because he was ignorant of the right end or use of them. But this, saith he, all we of *Florence* know, that the comming of *Charles* the eighth French King with a puissant army was foretold long before by *Jerome Savanorola*, and likewise foreshewed by many other signes rife in his times, throughout the *Dukedom* of *Tuscany*. Now this divination of *Savanorola* was not gathered from any politique observation, for *Charles* his attempt was in all politique esteem so incredible and rash that the grave *Senators* of *Venice* would give no credence unto the first newes of his

God alwaies forswarnes every nation,

entring into Italy, untill one of their ancients better acquainted (it seemes) with that French Kings disposition than the rest, told them that he could more easily believethis rash attempt that French King then of any of his predecessors. But besides the testimony of Machiavel for this particular wee have the undoubted testimony of Philip de Comines that grave and religious Historian, who was then agent for the French King in Italy, and relates this prediction from Scaramola his owne mouth, with more particulars then Machiavel mentions; for he expressly foretold him of that unexpected successe which Charles at his first comming did finde; but this hee foretold with this proviso or caution, that unless the King his master faithfully execute the worke whereto the Lord of Lorde and King of Kings had designed him, he would quickly call in his commission and bring the French armies backe againe into their evens land with disgrace and losse. The event did prove both these parts of this prediction to be answereable.

This great alteration of state and warres in Italy, as Machiavel confidently affirmes, was likewise propounded or foreshadowed by such apparitions in the ayre as the Author of the second booke of Macchabees in his ychop. mentions, that is, by apparitions of great armes of men joyning battle over Aretium a towne in Tuscany. The words of the Author of the second of Macchabees before cited are these, And when it happened that through all the city for the space about of a day there were seen boſſe men running in the ayre in clotes of gold, and armed with lances, like

a bande of soldyes and strobes of horse-men in array
encouning and running one against another with shak-
ing of shelds, and multitude of pikes; and drawing of
swordes, and casting of darts, and glisterings of golden
amentes and harnesse of all sorts; wherefore every
man prayed that that apparition might turne to good.

He instances in another signe or prodige well
known to all in Florence, which did portend or fore-
signifie the death of Lorenzo de Medici, who laid
the first foundation of the present Dukedom of Tus-
cany in his family, being a man who by his wisdome
had preserved all Italy a long time in peace. For a
little before his death the roofe of their chiefe
Church or Temple tooke fire from heaven, which
much defaced it. The banishment of Petru Soderis
was a great peere and pillar of the state of Florence in
his time, and the calamities which ensued thereupon,
were likewise fore-signified or portended by the
burning of their Guild-hall or Senate-house by light-
ning or fire from heaven. These examples he brings
from his owne knowledge; another he brings out
of Livy, of one Adius an honest country-man,
who was warned and commanded by a voice in the
dead of night more cleare and shrill then the voice
of man, to tell their Magistrates that the Gauls
their enemies were comming to be revenged upon
the Romans. So hee concludes his discourse as hee
did begin it, that whatsoever might be thought of
such conjectures or forewarnings, this is most cer-
taine by experience that some great alterations al-
ways follow upon such signes or forewarnings.
As for Herodotus I like his verdict in this kinde the

God alwaies forewernes every nation,

better, because hee refer'd this observation of prodiges or signes of the time unto the Egyptian nation, which was the most ancient and most remardeable Kingdome amongst the Heathens. And what reason the Egyptians had to obserue these prodiges and signes of the time more than others, both Iewes and Christians cannot but know or may remember, seeing God had shewed such signes and wonders in the land of Egypt as had not beeene shewne in any nation before, such as can scarce be paralleld in any nation since, besides in the destruction of Ierusalem, untill the day of judgement, or the signes which shall bee given before it come.

Unto maters related by the Author of the second book of *Maccabees* if not for his own esteeme, yet for S. Pauls or whoever were the Author of the epistle to the Hebrewes, we owe such an historiall belief as may ground maters of sacred or canoniall use or application, because that sacred Author hath given him credit or countenance in his relations of the persecutions of Gods people long before his owne time, which are not registered by any ancient Author now extant, besides this Author of the second booke of *Maccabees*. 2. *Maccab. 7.7 Heb. 11.35.* *ad 2.* They extend an undoubtedtred truthe too farre, which make canoniall scriptures to bee the only rule of our belief, as well for maters of fact, as for matter of Doctrine or inf. For some maters of fact, though not related in canoniall scriptures, wee may, and doe believe, or know, as certainly, as those maters which are related by sacred historians. Wee (all of us) as stedfastly believe, and know, that God hath

hath often visited this land with the plague of pestilence in later yeares , as we doe that he visited the land of *Judah* in *Davids* time . Many of us believe or know, that we have beene sicke, grievously sicke; and this we believe and know as firmly , as we believe that *Hezekias* was sicke even unto death and recovered , albeit his sicknesse, and the plague wherewith *Judah* was visited in *David's* time are both recorded in scriptures , so are not any visitations wherewith the Lord hath visited either our selves in particular , or this land and people in generall.

But though these or the like matters of fact be not exprest in scriptures which are the rule of our faith: yet are the canonickall scriptures the only rule of faith, how wee ought to demeane our selves , when we are either visited in particular as *Hezekias* was, or when Gods visitation is more generall and publicque, as it was upon *Judah* in the raigne of *David*.

But however we may know maters of fact which are present , or which fall out in our times as undoubtedly as we do maters of fact related in scriptures: yet it will be objected, that we may not give the same credit or beliefe unto any maters of fact done in former times related by Heathen or Christian, by ancient or moderne Authors, which we doe unto all maters of fact , which have beeae registered by canonickall writers.

All this is true, yet unto writers as well Heathens as Christians wee may and ought to give, though no sacred esteeme or credit, yet an historickall or morall beliefe , as many by pro-

God alwaies forewaines every nation,

fection Christians doe not distinctly give unto matteres of fact related by sacred writers, or at least unto their censures of them.

If all, or most of us could but attaine unto such a distinct historicall beliefe of sacred writers as many have of stories related, as well by ancient Heathens as by moderne Christians, we would be more religious, or leesse irreligious than for the most part we are.

Briefely, thought to believe as much concerning the signes of the times as the Heathens did, though to make as good or better use of them than they did, be not sufficient to acquit us from ruine and destruction foresignified; yet howto believe as much as they did, nor to make so good use as they did, nor to bee so much affected with them as they were, is enough and more than enough to condemne us, enough to bring that ruine or calamity, which they portend or foresignify inevitably and in full measure upon us.

Unto these observations of Herodotus and Matthiævel I only adde this one, that the greater the alterations or calamities be which are thus foresignified, or portended, the greater commonly, and more strange the prodiges bee which foresignify them. The more suddaine the blow, or the fewer the forewarnings be, the more expresse, & punctuall they are. Two instances for this present shall suffice, exhibited a little before, or in the time wherein Matthiævel wrote. Both forewarnings were given *in a voice*, by the voyce of men, but of men which no man present knew, either whence they were, or whither they

they went, after the delivery of their message.

The one unto James the fourth, then Lord and King of our now sister nation. The apparition and message was so strange that the learned Historian from whom I have it professeth, he should hardly haue beleueed it, unless he had heard it from a man farre from lying and cayaling of newes, as from Sr David Lindsey, that fambus King at armes, and Knight of the Mounys.

Hac bellis denuntiatione in Scotiam praleat diuina ad exercitum prefiscens rex Lemanus vesperinas in eis de sacra cantiones (ut rumor erat) audire; sene ex quidam ingressus capillo in suum flavescere, ac in triplices promissa, fronte in orbiculum glabro capitem nudo, veste longiscula cyanæ coloris amictus, no linceo cinctus, casco aperte vulnerabilis, in regno querens per turbas obstantium penetrare, ubi ad eum accessio- nista quadam simplicitate, super solium, in quo rex se-debat intrixit. Rem inquit, ego ad te sum missus ut te admoneam ne quo insisteristi progrederaris, quam admo-nitionem si neglexeris, non erit è retuane corum qui te canilobuntur: præterea permanere sum iussus, nemu-nicorum familiaritate, consuetudine, ac consilio matri, faciem vero si facies & danno & ignaminia tibi re- ris. Hac lacrym turbas scelerimissores necesse, preci-bus finiit, rem cum requireret, usquam comparuit: quod ea magis mirum est, iustum quod corona qui pro-pius astiterant atq; cum observabant, avidi ex eo multa profiscitandi, quem alios discessum sonferas. In iis fuit David Lindsey, Montanus, huma spectato fidei & prohibitus, nec a literarum studiis alienus, & omnes o-ram usi a senior longissime à mensiendo aberat, à quo nisi

God alwaies forewarnes every nation,

*ego haec, uti tradit, accepissem, ut vulgaram vanis ru-
moribus fabulam, omissurus eram.*

And it is no wonder if this forewarning were so vnusuall & strange, seeing the calamity which through the neglect of it, was so great, as this famous Herald in his writings complaines it could not be paralleld in any nation besides the *Egyptian*, for the losse of the Prince, and so many Nobles in one day: But though the blow was for the present terrible, yet, God be prayseed, the wound was not incurable; *For san & has
uenturne amor prouisicat iras.* The wound, or breach was at that time the wider, that the cure, or close of it might be the sweeter; and let him perish that seekes any other vse of the ancient foehoods, betwixs these two neighbouring nations, then the setting of such loue, and peace betwixt them, as becommeth dearest sisters. Let no other emulation possesse Nobility, Gentry, or Commonalty of either Kingdome, besides true zeale in Gods service, and loyall obedience to his Vicegerent, their ioynt Lord, and soveraigne.

If the former relation of that famous Knight, and Herald might seeme strange to any for the present, their diffidence, or incredulity might haue bin sufficiently convinced by an apparition, and forewarning farre more strange, exhibited within twelve or thirteena yeares after, vnto the State, or Court of Hun-garie.

„ The King being at dinner, the gates of his Castle being shut (as the custome was) a certaine ghost in forme, and shape of a man, evill favoured, with crooked leggs, came halting, and knocks at

Amongst other writers of those times see that noble French Historian, Martin Fumée Lord of Genillé.
Histor. Hungar. lib. 1.
pag. 32.

the

, the gate, and with a loud shrill voyce desired to
speake with the King, to acquaint him with
thinges which nearely concerned both the good
of himselfe, and of the Kingdome. His speeches
first being not heard by the guard, i whol were at
the gate (as it is shewne in Princes booke) he cry-
ed louder, and with a horrible voice demanded
against whether they gave the King no notice ther-
of. In the end, certaine of the company being mou-
ed by the importunity of this deformed Ghost,
they demanded of him what hee would have; but
he replying said, keepe not revealed his secrets
to any but to the King. This message was presently
caried to the King, who understanding thereof,
sent unto him one of his seruants, in the best and
richest apparel, and one who was next himselfe,
signing shewe he was the King, commanding him
to enquire what this fellow would say. This mes-
senger coming before the Ghost, and asking him
in priuate, what secret he would impart unto him,
the other denying that he was King (but came
disguised to abus him) with a high, and lound voice
hee said, that since the King could not hear him,
he should shortly perish. And so shortly he did with
the losse of a great pate of the Kingdome of Hun-
gary now recovered by Christians to this day.

But it is time to come to the use, which the
Heathens did, and the Christians ought to make
of the speciall signes, or forewarnings, of what
kind soever they bee. Of the Heathens, some in most
ages did utterly contemne, or scorne all presage
from the signes of the time, some not so ill disposid,

Of the heathens opinions and errors

did slight them, others tooke them into serious con-
sideration, but for the most part made no right use
of them, did grossly erre either in practice, or opini-
on. The ancient Romans had an accustomed presage
of successe in battle, by the eating of birds, kept for
that purpose. This kind of presage was so farre con-
temned by *Glandius Patcher* generall for the Romans
in the first Punicke warre, that when the soothsayers
had disuaded him from giving battaile to the Car-
thaginians that day, because the birds would not eat,
he commanded them to bee cast into the sea, to see
if they would drinke or no: But the ill succeſſe,
which was conceived to follow upon this con-
tempt, did cause the Senate to call in his commissi-
on, and chuse another generall in his place. Howbeit
this kind of presage, I take it, was no signe of the
time, nor forewarning exhibited by the true God,
but rather effected by superstitious men.

However, the contempt, or scorning of superstition,
or blind devotion, unless it spring from a sin-
cere, and well rooted love to true religion, is much
worse than superstitious, than idolatrous practices:
Many instances are extant in unsuspected Authors,
that the intolligent contemners, or scorning of false
Gods have been remarkably plague'd, not by those
supposed Gods, whose service they neglected, but
by the true and only God, who is the just revenger,
as well of Atheisme, and irreligion, as of superstition,
and idolatry.

But the Emperour *Vespasian*, though an Heathen,
was in his way devoutly religious, and though no
contemner, yet a slighter of the prodiges, and signes

of the time. For when amongst other presages remarkable of his death, notice was given him of a comet which then appeared, he bid the relaters deliver this message to the King of Parthia, *Hec canentes est ergo antem calum;* seeing the King of Parthia did weare long haire, it was most likely, that this blazing starre, or *trinitas stellae,* as the Romans call it, should portend his death rather than the Emperour *Vespasianus,* who was hadd. But the course of destiny as the Heathens upon this obserued could not be diverted by jerkes of wit, for *Vespasianus* died before the extinction of this comet, and the King of Parthia outlived both: *Vespasianus* perhaps might have lived the longer, if upon these summons, or forewarnings, hee had betaken himselfe to his prayers, as *Hezekiah* in like case did, or said in his heart unto the divine power, which gave him those summons, as *David* in like case did: *Behold here am I, do with me as it seemeth good in thy eyes.*

But error in opinion concerning the use of these forewarnings was usuall to the more ingenious, and devoutest sort of heathens, which did carefully regard them. Thus farre they are to be commended, in that they thought these forewarnings to bee sent by the Gods, or Divine powers as tokens or pledges of their good will towards men, some of them expressly say they were sent from the God, not from the Gods, from *ratibus nimis,* nor from *caelis nimina,* from the power of heaven, nor from heavenly powers, wherein did these men faille, or err? In this specially, that albeit they did not suspect the Divine power either of怠慢, or want of good will towards

Of the worthye opissons and awars

towards men; yet they thought it fit, and destiny
were stronger then this Divine power, that the mis-
erable calamity, and suches which did commonly
ensue upon such forewarnings could by no meane
possible be either prevented, or averted; whence was
that of the like exhortation; et ut si, sicut quod amov-
*bi. Hec quia monitus, frustraq; moransia parcas omnia
- Prodigia, hec superi fatus certosq; minores libatoq;
- In this wasthe speech of a Poet, and Poets take
liberty to be passionate in expressing the dispositions,
an opinions of men in their times. Yet a most sober,
most ingenious Roman writer is more expresse to
this purpose in prose. *Cuz etiam Pompeium impiter
omnigressus abunde monerat, neocum Cesaris
mam bellis fortunam experiri contenderet acutus bad**

*He speakes not of the Gods in generall, but of one
God, whome he characters under the stile of omnipotency,
who did forewarn Pompey of his great, not suffi-
ciently only, but abundantly, nor so harshly his for-
tunes upon a battaile to be determined on one day.
The forewarnings which he there relates were extra-
ordinarily, and prodigious; some of them portend-
ing Pompey's overthrow, others Cesar's victory. His
verdict, or censure upon them is boistly this; they
avore such a quibus apparet celeste numen, & Cesaris
gloria furoris, & Pompeii erroris inhibere voluisse
in Bithynia this heavenly power were willing to inhibe
Pompey's terror, how easie it to passe that it was
not inhibited. This is all the reason hee could give,*
*an illa legge necessitatis, pectus aliqui ab amentia
remorunt, prodigia ista in sua resimilitudine perpendere
possent non sine. The irresistible lawes of necessity would*
ebiswoj

Silius
Italicus.

Valerius
Maximus.

not sufficient this greas and other affaires p[re]sident. Cet
marath[on] so might these former ringbrighting to him.
But if this Jupiter or heavenly prouerbyes as
he is sticke, omnipotent, and willing with a blow
he confesseth himselfe Pompey's truee arbitre vpon
time, what law, what necessity, or what laws of nec-
essity could resist or prohibite the execution of his
will? These immutable laws of necessity if any such
there were might be more easily fild omnipoente
then Jupiter or that great God who gives lawes to
man, and Angels. but it was the want of grace Logique
which did occasion this error, or ill expression in
this heathen writer, as it had done agide doch sbs like
in the scripture. The transposing oþly þt one word, or
placing of one point aright, without alteration of a
ny falleble, or it's signification, would make this hea-
then's opinion, and expression of himselfe exactly
parallel to the rule of faith to which noisyness
When doe saith Imerit[er] necessity? If God
would not suffer Pompey to lay these forewarnings to
himselfe, he contradicte himselfe, and the truth of Di-
vine, omnipotens power. Whereas if he had laid
the immutale lawes of necessity did suffer Pompey,
not to lay these forewarnings to heart, he had appro-
ved like a Christian. For there can be no other in-
vincible law of necessity besides the invicible will
of the one omnipotente God, and that is a law abso-
lutely invicible, and most irrefessible; and yet a law
which admits a liberty of choice in þt þt parties
subject to it, or a law for the most part disunfective. It
was the irrefessible will of God that Pompey should
have sufficient, or as this Author speakes abundant

Repentance of the Galilaeans was possible

warning to correct his course, or to abate his high spirit or pride of heart; and yet it was one and the same infallible will of one and the same God, that stelt forewarning how prodigious sooner, should not he desistate his will or enforce reletance upon his present resolution.

No matter of fact, or signes of the time can bee more infallible prognostickes of calamities foretold by them, then these signes of the time which it pleased our Saviour to interpret. No prophecie or prediction, though uttered by an Angell from heaven, can induce a greater necessity, or argue a more inevitable futurition of things so foretold than the expresse prediction, or prophecie of the Sonne of God himselfe.

Though here, or elsewhere he often foretold the destruction of ~~Gaulle~~, and ~~Jerusalem~~; yet was not the destruction of either of them from the date of this propheticke absolutely necessary, or inevitable, but necessary ~~only upon opposition~~, or conditionally necessary, ~~unless ye repente yet shall all likewise perish~~. Yet but this proposition might bee true, if they did ~~repent~~ ~~but~~ ~~shall~~ ~~not~~ ~~perish~~. But this doth not argue their repentance to have bee possible. For Hypothetick proposition (as they say) nihil ponitur esse; this proposition would be true, though in a beggers mouth. If I had tenne shillings and pound I shoulde bee a rich man, yet the truth of this proposition puts no money in his purse.

But he that would apply this Logicke rule unto our Saviours speech in my text, doth either scete our Saviour, or make him to bee a scete of the Sons

of affliction, which later of two evils is the worse; for where soever the contract or covenant is serious, or where the bond or grant is real, and legall the condition must be facible.

The Prince, or Judge, that would grant, or promise a malefactor, suppose a man slayer, his life upon condition, or promise, that he should restore the party whom he had staine to life again, would be thought rather to mocke him then shew mercy to him, and so do himselfe, and his authority more wrong than the other good.

Solomon did not mocke Shimeon when hee gave him life upon this condition that hee should keepe himselfe within the confines of Ierusalem. This condition, though not performed by Shimeon, was facible, and the breach of it did bring death upon Shimeon.

Every condition or promise, if it bee serious, presupposeth an estate in being. As when our Saviour saith, except ye repent, yet shall all likewise perish. This exception, or condition presupposeth an estate in being, yet an estate unattainable. It presupposeth these soon mortally liable to destruction threatened, but it presupposeth without that the doore of life, and salvation, though now but narrow, was not utterly shut against them; that as yet it was called so day with them, yea that after this time there was a season wherein this sonne of God did call them to repermand, when he beheld the city, and mept herkeen; O ihu thou hast knowne this by thyselfe. After they had cast him off from being King over them, and exempted themselves from his

wonted

The presence of the Gallians was possible

wanted speciall protection; yet hee ceaseth not to pray for them. Father forgive them for they know not what they do. ai instig to bnod eti sth w to 210

But here some, who thinke it parte of their office to defend us, Gods intended creatures from such as they have markt for reproches, will tell you, that our Saviour did then pray not for the Jewes, but for the Romane Soldierns. Yet Romane Soldierns they were none, wher Lawes rold the worst condicione, which stoned the blessed Mary r. Sibylles to deach, and yet he prayed, Lord lay not this fyne vnde their charge. And is wilbot no sinne in ded to thinke that the dying disciple did leare this exorbitant charay from his dying mansoul to send no comandement to New if either master or disciple had knowne the destruction, which hanged over this peoples head, to have beene at that time altogether inevitable, neither of them would bin or mighte have prayed for them, or against the plague which in the iacle fell upon them, for it was never lawfull for the Prophets, nor is it to any man living this day, to pray for any people, or person in case they infallibly knowe that they are unmercynest wth God, or ent in a place impossible to be remoued, or to be disfouned. As for the destruction which threatened against Gallia and Ierosalem, though at this time truly evitabile, yet it docame less evitabile every day than the day before almost yearly, & they continual per se verace in speciall sinnes, and their progression in sinne without letenteance was occasioned by the neglect of the ligtes of the time, or the forewarrings which God had given them for their good.

No publique plagues or calamities whether fore-signified by such signes, as these in my text, or pun-
Qually foretold by Gods Prophets, or by his Sonne
the Prince of Prophets, become inevitable, unlesse
it bee by contempt, or neglect of forewarnings gi-
ven, or by deeming all events to be inevitable, be-
cause they are foresignified, or foretold by God
himselfe, or by his embassadours.

It is true sometimes, that the very inevitability of
ensuing calamities is either expressly foretold
or foresignified: but such presignifications, or predi-
ctions can bee no forewarnings, but rather peremp-
tory denunciations of some irreversible sentence,
or doome after warnings given, be they more, or
fewer.

To scorne, or neglect forewarnings given, is a
Symptome of hardnessse of heart, and contempt of
Gods word. To thinke all calamities are inevitable,
which are foretold, or foresignified, or of which
God himselfe hath given forewarnings, is a branch
of false Doctrine, or an heresie, sometimes adjudged
by the lawmakers of this land to capitall, that they
did exempt the maintainers of it (which were then
the sect of the *Anabaptists*) from all benefit of the
Kings royll pardon, as is apparent from the gene-
rall pardon of the thirty 2 yeare of King Henry the
eight: but by what cōstitutions of the visible Church
of England which then was the errorre of such men
as thought nothing could fall out otherwise then it
doth, was condēned for an heresie, or by what parli-
amentary law it was adjudged to be a capitall heresie
uncapable of pardon, or whether such Ecclesiasticall

constitutions or municipall lawes as were then in force have beeene since by like authority repeald, or antiquated by disuse or discontinuance of practise, are points without the limits of my profession, and besides my intention either to determine or farther enquire after in this place. Therefore leaving these points with all submission to the learned professors or interpreters of lawes Ecclesiasticall or municipall, the next enquiry must be of the manner how this prophecie of our Saviour, and the signes of the time which he did prophetically interpret, were accomplished.

OF



*Of the severall sorts of Divine
forewarnings.*

THe manner of Gods forewarning by matter of fact, or other visible signes, is so various, that it cannot be comprehended by art, or observation. Sometimes hee forewarnes by signes in the Sunne, and Moone, sometimes by apparitions in the ayre, sometimes by monstrous births; sometimes hee makes the murren of cattel, or mortality of beasts of the field, or birds of the ayre to be forerunners of plagues or pestilence unto men. Sometimes he forewarnes men (as we say) in kind, and gives them a touch of publique ruine, or desolation ensuing, without repentance, by the suddaine disasters of some few men, or children in the same nation. So *Herodotus* tells us, that before the desolation of the people of *Chios*, these strange signes did happen. *Sed videlicet quoties &c. ut supra. Etenim Chius ante hanc cladem ingentia signa contigerant: Vnum, quod ex choro centum juve-*

Of the severall sorts of Divine forewarnings.

num, quos miserant Delphos, duo omnino rediere, non
magis aucto pestilentia absumpcisse. Alterum, quod sub
idem tempore, paulo ante navalem pugnam, reclusi su-
pro pueros litteras discentes corruerat, ita ut ex centum
viginti pueris unus omnino evaserit. Hac tis signa
Deus premonstravit; post hac excepit pugna navalis,
qua civitatem in genua deiecit. Accessit ad cladem
navalis pugna Histium cum Lesbis, qui Chios iam
exhaustos facile ad exitium deduxit. Herodotus lib. 6.

The signes were two, One, that of a hundred young
,, men, whom they had sent to *Delphos*, two onely re-
,, turned, the rest being consumed by pestilence: ano-
,, ther, but a little after the same time, before the losse
,, of their Navy and Mariners by sea, the roofe of the
,, Schoole-houle did fall so suddainly, that of an hun-
dred, and twenty children, but one escaped with life.
,, And these signes (as hee conceives) God did give
,, them of that great disaster, which they had by sea,
,, which brought the city first upon her knees, and af-
,, ter to that utter ruine, and desolation, which the
,, *Lesbians* in their weakenesse did bring upon both
,, city, and people.

These forewarnings, as before was intimated,
runne parallel with these two in my former text, the
fulfilling of which, as also of the parable uttered
by our Saviour in the words immediatly follow-
ing, come now to be discut.

Luk. 13. verses 6. 7. 8. 9.

6 He spake also this parable; A certaine man had a fig-tree planted in his vineyard, and he came and songht fruit thereon and he found none.

7 Then said hee unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig-tree, and find none; cut it downe, why cumbresh it the ground?

8 And he answering said unto him, Lord let it alone this yeare also, till I shall digge about it, and dung it.

9 And if it bear fruit, well; and if not, then after that thou shal cut it downe.



These words are as an appendix of our Saviours precedent discourse concerning such signes of the time, as did portend, or foresignifie the utter ruine of the Iewish nation, and of the visible Church planted in it. How peremptory soever the forewarnings were, how infallible soever he was in his predictions of their ruine, yet both were subiect to this exception, or condition, *unlesse ye repente, ye shall all likewise perish.* The use, or importance of the parable was to admonish them, that these forewarnings or signes of the time, which God did give them, whether by the expresse words of this great Prophet, which was then amongst them, or by strange matters of fact legible in the booke

A paraphrase on the parable

of the visible creatures, were not to continue *in infinitum*; They had their period set before all times; from eternity. And however it is elsewhere said, *That at what time soever a sinner doth repent him from the bottome of his heart, I will put all his wickednesse out of my remembrance.* Yet is it nowhere said, that sinners may repent them at what time they will, or find the just fruits of such repentance as they performe. But as there is an indefinite or long time, within which it is possible for sinners to repent, and a promise universall, that at what time soever, within this limited time, sinners doe repent, their prayers, & supplications shall be heard: So there is a peremptory day set to all nations respectively, after which there is no accessse by true repentance, no entrance by such repentance, as they tender unto temporall safety. *To day (saith the Psalmist) if you will heare his voice, harden not your hearts as in the day of temptation in the wildernes, when your fathers tempted me, proved and saw my workes forty yeares: Wherefore I was grieved with that generation, and said, they doe alwaies err in their hearts, and have not knowne my waies; So I sware in my wrath, that they shoulde not enter into my rest.* Heb. 3. v. 7. 8. 9. 10. Psal. 95. 7.

The meaning of the Psalmist in that place; is more fully and plainly expressed by our Saviour verses 24. and 25. of this Chapter, in his answere to that question, *Lord are there few that shall bee saved?* And hee said unto them, *Strive to enter in at the straite gate: for many, I say unto you, will seeke to enter in, and shall not bee able.* But to what end should they strive to enter in at that gate at which they are not able to enter?

enter? Shall wee say , that albeit they that strive to enter be not able of themselves, yet it is possible for them to enter in by Gods assistance ? Or that albeit they are not able to doe any thing possible, that may merit their entrance ; yet they may doe somewhat, which being done , God will make the entrance possible to them, and enable them to enter in? This answere in some other cases is most true , yet not in this; it can no way satisfy the question proposed unto our Saviour, it is no way pertinent to the meaning of his parable concerning entring in at the straight gate, or this parable of the unfruitfull figtree . It is at some times, at many times, possible for all that heare the word, to become obedient to the word heard, and by this obedience to enter in at the straite gate. But it is not possible for any to enter in at it, after they have sometimes contemptuously, or often times carelessly omitted the opportunity which God had offred them for their easy entrance into it, or passage through it. The gate is not so straite , but that all men, which have heard of it, may enter in at it, whilst it is open , so they seeke to enter in at it in order , not tumultuously. But after this gate is shut, none can enter, though many seeke to enter. So our Saviour instructs us in the twenty fifth verse of this Chapter , *When once the master of the house is risen up, and hath shas to the doore, and yee beginne to stand without, and to knock at the doore, saying, Lord, Lord, open unto us, and bee shall answere, and say unto you, I know you not whence you are.* This is the gene-
rall end and scope of the parable in my text , and of the parable of the foolish Virgines . For the more cleere

A parapbrafe on the parable

cleere explication of this parable's particular contents, yee are in the first place to know the meaning of the singler termes, as first, who is in speciall meant by the certaine man which hath planted a figtree in his vineyard. Secondly, who is in speciall meant by the dresser of this vineyard. Thirdly, what is meant by the figtree planted in it. Lastly, what is meant by the three yeares, wherein fruit was by the owner expected, and the fourth yeare wherein the dresser of the vineyard did petition for the sparing of it upon further triall.

The owner of the vineyard, and of the figtree planted in it, as best interpreters agree, doth represent God the Father, or first person in Trinity. He it is that exacts satisfaction for all sinnes committed against the Deity, or divine nature: and he it is which demands fruit of whatsoever the divine nature hath planted; that is thankfulness of man in speciall, for his benefits bestowed upon him, but specially of his Church whereforever planted. By the dresser of the vineyard yee are to understand the Sonne of God, or second person in Trinity. For hee it is which tooke our nature upon him to till, and dresse it for his fathers service, and that portion of our nature, which hee tooke upon him, is as the roote, or stemme to all the residue which shall bee freed from cursing: So our Saviour tells us, *I am the true vine, and my father is the husbandman*, or the owner of the vine. It is againe the Sonne of God, or second person in Trinity, which doth mediate betwixt God & man, and by his mediation and intercession our first parents, the whole nature of man was repreived from death. By his

his mediation , and intercession the execution of Gods dreadfull , and exemplary judgements upon the seed of *Jacob* , or people of *Israel* , was for many ages deferred , though in some part executed upon them in every age , but never fully executed upon the nation, untill their contemptuous neglect of these forewarnings . By the figtree planted in the vineyard , you are to understand the Kingdome of *Iudah* , or the Church of the *Levites* , as they stood affected for this present . For in respect of Gods chosen people then living on earth , or of that one holy catholique Church , which was then in planting , and was afterwards to be propagated throughout the world , the *Jewish* Church or Synagogue then flourishing , was but as a figtree planted in a vineyard , but as one figtree for quantity , and a most unfruitfull one for quality in respect of the charges , care , and paines which had been bestowed upon it , and of the speciaall care which the dresser of the vineyard had taken of it .

By the three yeares wherein fruit was expected from the figtree , but not yeelded , wee are in the historicall , literall , or punctuall sense to understand the three yeares of our Saviours propheticall function here on earth , which were before this time compleat and ended . By the fourth yeare , wherein the figtree was permitted to grow upon furthermehr , wee are to understand the yeare current wherein this parable was uttered , in the midst of which yeare our Saviour was consecrated here on earth to his sacerdotall , or priestly function . And forty daies after his consecration admitted to excercise this fun-

A paraphrase on the parable

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The owner of the vineyard, and of the figtree planted in it, as best interpreters agree, doth represent God the Father, or first person in Trinity. He it is that exacts satisfaction for all sinnes committed against the Deity, or divine nature: and he it is which demands fruit of whatsoever the divine nature hath planted; that is thankfulness of man in speciall, for his benefits bestowed upon him; but specially of his Church wheresoever planted. By the dresser of the vineyard yee are to understand the Sonne of God, or second person in Trinity. For hee it is which tooke our nature upon him to till, and dresse it for his fathers service, and that portion of our nature, which hee tooke uppon him, is as the roote, or stemme to all the residue which shall bee freed from cursing: So our Saviour tells us, *I am the true vine, and my father is the husbandman*, or the owner of the vine. It is againe the Sonne of God, or second person in Trinity, which doth mediate betwixt God & man, and by his mediation and intercession our first parents, the whole nature of man was reprieved from death. By his

his mediation , and intercession the execution of Gods dreadfull , and exemplary judgements upon the seed of *Jacob* , or people of *Israel* , was for many ages deferred , though in some part executed upon them in every age , but never fully executed upon the nation, untill their contemptuous neglect of these forewarnings . By the figtree planted in the vineyard , you are to understand the Kingdome of *Iudah* , or the Church of the *Jewes* , as they stood affected for this present . For in respect of Gods chosen people then living on earth , or of that one holy catholique Church , which was then in planting , and was afterwards to be propagated throughout the world , the *Jewish* Church or Synagogue then flourishing , was but as a figtree planted in a vineyard , but as one figtree for quantity , and a most unfruitfull one for quality in respect of the charges , care , and paines which had been bestowed upon it , and of the speciaall care which the dresser of the vineyard had taken of it .

By the three yeares wherein fruit was expected from the figtree , but not yeelded , wee are in the historiall , literall , or punctuall sense to understand the three yeares of our Saviours propheticall function here on earth , which were before this time compleat and ended . By the fourth yeare , wherein the figtree was permitted to grow upon furtherfull , wee are to understand the yeare current wherein this parable was uttered , in the midst of which yeare our Saviour was consecrated here on earth to his sacerdotall , or priestly function . And forty daies after his consecration admitted to excercise this fun-

A paraphrase on the parable

ction in his heavenly sanctuary.

But here it may bee demanded, why this figtree, that is the *Jewish Church*, was permitted to stand after this fourth yeare was ended, since it continued this yeare more unfruitfull than the former; for it is importid in the parable, that unlesse it did beare fruit within this fourth yeare, it was to bee cut downe. To this demand wee answer, that the meaning of the parable is not, that this figtree instantly was to bee cut downe at the fourth years end, but that the dresser of the vineyard wouldnot intreat the owner any longer for it, in such manner as hee had done before, but would leave it wholly to his wisdome, how it should be disposed of; or in what time, or by what degrees it was to bee cut downe. True it is, that it was not utterly cut downe at this fourth yeares end, for the Church and the common weale of the *Jewes* represented by the figtree did continue almost forty yeares after this fourth yeare ended, but stood like a tree, or stemme of a tree, marked to bee felled. There did not passe one yeare of forty wherein it did not receive some chops, or deepe incision in the roote or stemme, nor one yeare wherein it was not despoiled of some principall branches. And during this time the Sonne of God, here represented by the dresser of the vineyard, stood as a speculator, made no intercession for it. For after this people had rejected him from being their King and and protector, Gods fearefull judgements often threatened and denounced against it, tooke their ordinary processe without any prohibition.

This Church or people were not to expect any extraordinary

extraordinary favour or more favourable signes than other Nations had; yet signes they had many of their miserable ruine and desolation of their country; which they might have observed, which if they had observed but in such measure and manner as many heathens did the like, they might have beene acquitted à *tante*, though not à *toto*; their ruine and destruction after it became in a manner necessary, was not necessarily decreed to bee so inevitable, as by their owne stubbornesse they made it in the issue. Thus much in generall of the sense and meaning of the owner of the vineyard and the dresser of it, of the figtree, and of the three yeares wherein it continued fruitlesse, and of the fourth yeare wherein it was to be cut downe.

But as for the figtree and the yeares wherein it was permitted to stand, besides the former punctuall or historicall sense, they have an exemplary or indefinite sense. That which is fore-prophecied of this particular figtree or Church of the *Jewes*, holds true, in proportion, of every particular visible Church on earth. Every one of them have their severall forewarnings or appointed times for bringing forth fruit, within which time, if they doe not repent, they are exempted from our Saviours speciall protection, and left open to the ordinary processe of Gods judgements, as this particular figtree was. This is the only difference, that the forewarnings of other Churches and Nations are not in respect of the time so expresse, so determinate and punctuall as this figtree had. Now are they mark't to the fall by the selfe same degrees, that this figtree was; the

time of their fall and ruine after such forewarnings is not so determinate in respect of us, as the time of Jerusalem's and Iudah's ruine after our Saviours death, and resurrection were. For the time of their ruine was both foretold by the Prophets, and prefigured by matter of fact; as by their fore-elders wandering forty yeares in the wildernes, and by the forty dayes, which after our Saviours resurrection were given them to bethinke themselves better, and to make their peace with God; as the Ninevites did upon forewarning given them by *Jonas*. But leaving these punctuall, or speciaall forewarnings, wee are to follow the forewarnings here mentioned in the 3. and 4. verses of this Chapter, with the like generall signes of times ensuing.

The province of Galilee had its forewarning in the massacre of these Galileans whose bloud Pilate mingled with the sacrifices. The inhabitants of Jerusalem had their particular forewarning likewise in the lamentable disaster of those eightene, upon whom the tower in Siloe fell.

These Galileans (were they many or few) did perish in Jerusalem, and their disaster for this reason was more publique, such as the whole nation of the Jewes could not but take notice of; so that both signes put together with the circumstances of the time, and place wherein they hapned, did portend that the utter ruine of the whole nation should be in Jerusalem.

It might be true in part, which the chiefe Priests and Pharisees had observed, *Ioh. 7. 52.* Search and looke, for out of Galilee ariseth no Prophet. Nor was our Saviour, to whom they apply this observation in particular,

particular, a Galilean by birth, but a neighbour born unto Jerusalem; for he was borne in Bethlehem the city of David. But at the time of this great Prophets birth, who was to falsifie their observation in respect of future times (for he made Peter, John, and James, and other Galileans more then Prophets) there arose a seditious sect in Galilee, which did first oppose the payment of tribute unto Cesar. And all the opposition which this rebellious people made against the Roman empire tooke its originall from *Iudas the Gaulonite*, and his sons. And as Galilee was the beginning of woe unto Jerusalem and the Jewish Nation, so it was the first in the plagues and woes here denominated. For *Vespasian* being sent to quell this rebellion, made his first invasion upon Galilee, and rooke in all the cities and principall townes within that province, before hee made any assault upon Jerusalem or other cities of Judah; but by a violent

The number of Galileans, which perished in that warre, was so great, that I should hardly believe *Josephus* his relations of them, unlesse our Saviour had foretold this calamity was to bee nationally, and universally for all to perish; besides such as did in time repent, whiche (God wote) were but a few. but if

But had those Galileans no signes of the times, besides these forewarnings in my text, to dissuade them from chiding of late warre? yes, signes they had many and most pregnant, which did verifie the lites all meaning of our Saviours prophecie, signes abundant to instruct them, that the Lord had appointed the *Romans* to rule over them; and these signes they had partly before, partly after *Vespasian*.

The accomplishment of our Saviours

ans comming to manage the warre on the Romans part against them.

King Agrippa of whom wee read *Act 26.* in that excellent oration set downe by Josephus in his second booke and sixtocrish Chapter, did forewarne them more like a Prophet; than a politician; but these forewarnings concern'd the whole Nation as much as they did Galilee. After the invasion made upon Galilee by Vespasian, Josephus himselfe, who wrote the history of those warres in which he had beeene a principall agent, tooke warning by the visible signes of the time, to yeeld himselfe to the Romans upon the taking of Iotopata. But a more fearefull forewarning they had in the second taking of Ioppa, whither the Galileans had fled in great abundance, hoping at least to have escaped the Romans forces by ships, if they were not able to defend themselves by land; but they found the wind, and weather to fight more bitterly against them, than the Romans had done. The tempest did drive them from the Sea, and the Romans from the city. Some were swallowed by the waves, some killed themselves for feare of being drowned, many were dashed against the rocks, so that the sea was bloudy, and all the shore was covered with dead bodies. Such as escaped the Sea, were killid by the Romans, four thousand two hundred dead bodies were cast upon the shore. *lib. 13. Chap. 15.* Did the rest of the Galileans take warning by these mens disaster, or by the destruction of this and other cities, and the generall desolation of their countrey? They did in part, but to no purpose. They saw it was in vaine to defend

defend the cities of Galilee, but even the desperate estate he reuo they tooke as a signe of the time, or as a watch-word to fortify Ierusalem, the chiefe city, and Metropolis of their Nation. This was the city which the Lord had chosen amongst all the cities of Israel to place his name there; and God, they thought, was bound in honour to defend his chosen city. Out of this perswasion all the men of warre that were left in Galilee, and in other places overrunne by Vespasian, did repaire unto Ierusalem, and in the issue of this resolution they fulfilled that which our Saviour had foretold, that not only the Galileans, but the inhabitants of Ierusalem should perish.

Had those Galileans, after despaire of defending their owne cities, or strong holds or after they saw Vespasian's army bent against Ierusalem, fled as our Saviour admonished his followers into the mountaines, or dispersed themselves amongst other Nations, they might have escaped that butchery, which the Romans practised upon them, and they upon others of their owne Nation. And unlesse they and others of their owne Nation contrary to our Saviour's admonition had flock'd unto Ierusalem (after they had scene it begirt with the Roman forces) the Burgesses; or inhabitants of that famous city had submitted themselves unto the Romans, who were ready to give them better quarter, than now one Christian Nation will upon like occasion give another. But the inhabitants of that city being over-crowded with the multitude, which daily flocked unto them, and which they admitted to be partakers with them of the legall sacrifices, they became partakers.

How our Saviours prophetic concerning

partakers of that vengeance, which still pursued the seditious, what place soever they made choice of for their refuge. Thus by neglecting or contemning the signes of the time, which our Saviour had given them, the greater part of that Nation, more then five to one, of such as were then ready to beare armes, were first shut upon Jerusalem, as in a prison, or as so many fatted beasts in a marke; The Temple afterwards becoming as the slaughter-house or shambles. To recount all the miseries which they suffered in the city and in the Temple by the famine, and by the sword, and by the infection of dead corps, which had no other grave besides the open streeces, the Temple, and their houses, would be a labouyn infinite, and superfluous for this place, seeing they are so fully and so pathetically related by Iosephus, whom God had appointed as the fittest man to keep the register of them; and you may at your best leisure without any fee peruse his records, now more common in our English language then the records or Chronicles of our owne nation. And so no doubt it was Gods will to have them, that our Nation might take example, or instructions by them, whom they more concerne then they doe any Nation since they were first written by him. My present aime or levell directs me only to observe the fulfilling of our Saviours words in my text, and the accomplishment of those signes of the time, which the owner of this vineyard did give unto this people, after that the dresser of it (that was our Saviour) had given over his speciall protection of them, and left them to the ordinary course of his

his fathers justice.

The blood of those *Galileans*, whom *Pilate* slew, did but make a mixture with the blood of the sacrifices which they offered; and in this mixture we doe not read that the blood of these seditious men was predominant, or that it was a mixture of the blood of men and beasts *ad pondus*, or in equall measure. But after *Ierusalem* was besieged by the *Roman* army, *Iosephus*, who relates only the matter of fact, without any reference to the prediction of our Saviour in this place, doth tell us that the Altar did swimme with the blood of men, the blood of *Galileans*, as well as of the inhabitants of *Ierusalem*, in greater abundance, then at any time it had done with the blood of beasts. The blood of beasts, or of legall sacrifices, whilst they were legally offered, that is, whilst the law was in force, was an infallible signe unto this people, that God would spare their persons, and accept of their commutation, that is of the blood of beasts in lieu of the blood of men, which hee might at all times have justly exacted. But when the blood of men about the Altar or *Coutis* of the Temple was shed in greater abundance, and that by men of *Jewish* progeny, then the blood of beasts had beeene; this was a signe and a fearefull one, that the righteous Lord would no longer accepte of legall sacrifices, but did require the blood of those men who had abused the legall sacrifices, not as a meanes to pacifie his wrath, or to deferre their deserved punishment, as the blood of beasts in former time had done, but rather as an infallible signe, that this wasthe time appointed for

How our Saviours prophecia concerning

taking full vengeance of all the righteous blood, which they, or their forefathers had shed in this holy city. Or to use our Saviours words, Luk. 11. 50. 51. p. That the blood of all the Prophets which was shed from the foundation of the world might be required of this generation from the blood of Abel, unto the blood of Zacharias, which perished betweeene the Altar and the Temple, verily I say unto you it shall be required of this generation.

But had this people no other forewarnings to deter from this desperate warre after Jerusalem was besieged by Vespasian, besides these prophetical forewarnings of our Saviour? yes, though the booke of the Law and Prophets were now sealed up that they could not read or understand the meaning of it; though our Saviours forewarnings were quite forgotten, or not observed by them; yet the booke of the visible creatures was still legible; they wanted not prodigies, nor other remarkable signes of the time, which testified Gods speciall providence in directing all occurrences for the good of the Remay, and for their destruction. And these signes more often served even by the Heathens, and others which had no true knowledge of Christ, or of his prophecies. A remarkable one was pressed upon them by Josephus, in his oration unto them; The fountains which before gave you no water yield it to Titus in great abundance. You know that before his comming the fountains within the city and Siloë were so dried up that water was sold by measure; yet now they flow so plentifully, that they doe not only serve all the armes, and their castle also, but besides that, doe water all the gardens about.

tit. 6. 5. 11.

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It is a short, but a remarkable observation which the same Author there makes: *Vespasian* (saith he) so gained by warring against us, that hee hath hereby got the whole empire. This was a pregnant signe of the time; for indeed the manner how the *Roman* empire did within the space of sixteene moneths devolve from *Nero* upon *Galba*, from *Galba* upon *Otho*, from *Otho* upon *Vitellius*, rather to crush them than to advance them; and the manner againe how the same empire, after this long tumble, did quietly settle under *Vespasian*, and his sonnes, did abundantly testify even unto the naturall morall man, that this resolution was wrought by the speciaall hand of God. Every sober or civill man which had any notion of the divine providence, might have cleerly gathered, that albeit *Nero* had appointed *Vespasian* generall against the Iewish Nation; yet it was the Lord of Lords, and King of Kings which had directed, and appointed *Nero* thus to make this choice, and did confirme it. Hee againe in those times which had perused the prophecies might have collected, that the same Lord of Lords which gave *Egypt* to *Nebuchadnezzar* for his diligent service against the proud city of *Tyre*, had now reserved the *Roman* empire for *Vespasian*, as his pay or stipend for the faithfull service, which hee had done him in his wars against *Gallie* and *Iudea*.

The character which the *Roman* historians have put upon *Galba* was briefe, but pithy; *dignus imperio nisi imperasset*, that hee was in all mens judgments worthy the empire if hee had not taken it upon him. And *Vespasian* himselfe, who afterwards enjoyed

How our Saviours propheetic concerning

the empire, did esteeme Galba worthy of it. Now that Galba enjoyed it, or his life after he was chosen emperour, so short a while as he did, that was not above seyen moneths and seven dayes, this wee may say, was by the speciall appointment of the Lord, to the end that Titus, being farre on his way towards Rome to present his fathers service, and his owne unto Galba, might upon the unexpected newes of Galba's death turne backe againe into Iudea, to manage the battailes of the Lord against Ierusalem, and other cities of the province, in his fathers absence, who in the interim was chosen emperour; And this warre Titus managed with as great valour and alacrity as could be expected of any Roman then living, and yet with greater wisdome and clemency. A man he was of such a temper and disposition that we may thinke he was either chosen, or fitted by the maker of all men, for this purpose, specially that the obstinate Iomes, and all the world besides, might have a visible model, or character of his owne former dealing with this stubborn people.

When wee read the sacred story, 2. Chron. 26. or the lamentations of Jeremy concerning the miserable massacre of both Priests, and people, of young and old, and the utter destruction of both city and temple by Nebuchadnezzar, we cannot much wonder at such cruelty as was then practised by a barbarous and crueltyrant, alwaies willing to doe his worst against all that did oppose him. But that these historical expressions of Ierusalem's misery under Nebuchadnezzar, a patterne of tyrants, should become true propheetics, that the miseries of this people

ple at that time should be but as prodigious signes, or portendment of farre greater miseries under the *Roman Titus*, the flower of curtesy, and mirrour of affability amongst Princes; this points at somewhat extraordinary, at somewhat worthy of admiration. This visible type or shadow hath a body answerable unto it. *Titus* is the type, or shadow, than whom no man that day living could have beeene more unwilling either to practice cruelty upon any private man, or to bring ruine upon any city or Nation: And yet the *Jewish Nation*, and *Ierusalem* the Queene of cities, did suffer farre greater misery under him, than any city, or Nation of the world besides did ever suffer under the most bloody tyrant into whose hands the Lord had given them. But how unwilling soever he was to practice cruelty, or suffer it to be practised by others under him, yet he was bound to practice the discipline of warre, nocto straine either his owne worth, or the majesty of the *Roman Empire* by prostituting his native clemency unto desperate stubborne rebels.

That of the Prophet *Hosea* was never more truly sacrificed, never more exactly fulfilled in any generation of this people, than it was in this last. *Traditio tuas ex te o Israel salverat me.* That this city and Temple was spared so long, that this people had so large a time for repentence, this was altogether from God, who wills not the death of them that dyes; and to testify this amur benevolentia, this good will of his unto them as they were men, even unto the last end, and after they had broken off amorem amicitiae, the love of friendship, he sends for a generall against them.

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not a *Vitellius* but a *Titus*, a man *quoad haec*, or in this particular after his owne heart, a man as it were composed of princely valour, and clemency; That in the issue, the city, the Temple, and people perished after such a tragicall and unparallel'd a manner, as they did, this was their owne doing, their owne seeking. They themselves did give fire first unto the Temple, and afterwards by their desperate stubbor-nesse provoked the *Roman* fouldiers to accomplish the combustional so contrary unto *Titus* his will, and command, that nothing besides necessity would have excused them: but thus they and their forefa-thers provoked God himselfe to punish and plague them so often as they were plagued; hee being alwaies of his owne nature, and goodness more com-passionate towards them, than any father can be to-wards his sonne, than any mother towards the fruits of her womb.

To conclude this point; the blood of these few *Galileans* which *Pilate* mingled with the blood of their sacrifices, and that disaster which befel those eighteen by the fall of the Tower in *Siloe*, being compared with the nationall disaster of *Jerusalem* & *Galilee*, doth but the same proportion, which the cloud that *Elie* servants saw arising out of the sea, like a mans hand, did unto that great inundation which immediately followed upon it.

Now as none but a Prophet could have prognosticated such abundance of moisture from so little an appearance, so none but the Prince of Prophets could have discovered that unparallel'd destrukcion of *Galilee*, *Indeas* and the Jewish Na-tion

tion from such pettie, and private disasters, as
these two mentioned in my text, forty
yeares before their accom-
plishment.

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John's mother was a widow
and had to support her son
and his wife. She worked
hard and saved money to
send him to college.

THE MORALL PART OF
THIS TREATISE.

HE most yselfull consideration which these words discussed, compared with the former chapter, afford us, are for the generall yselving to bogbui yld. First; they teach us to beware of rash iudgment, or censuring others as extraordinary sinners, or more grievous sinners, then our selues, though Gods visible iudgments upon them (which are always most just) be extraordinary.

Secondly, they instruct us to lay Gods extraordynary iudgements upon others, or other unusuall signes of the tyme unto our own hearts. For these are the usuall meane whereby the spirit of God doth worke sinnes to true re-pentance. Wherin trug re-pentance (which is the dutie whereunto our Saviour by these signes exhorts the people) doth consist, is the subiect of other treatises, conffigant to these present. To the first point, [that is] after iudgments of ynpadvised censuring of others nesse of faule fault, cysnat best then all men, good & bad, doe agree. But now to censured, or esteeme of them whome God hath shewed no grievous iudgments, as more grievous sinners then those which shew no iudgments, this may seeme for divers reasons questionable. First, as all sober-minded men agree, it cannot stand with the goodness of God to plague or punish any, but

Not safe to judge of sinners by the manner

for some sinne or other. And if thus to deale with men be a branch of his goodness, it must be a branch of his justice to recompence extraordinary and grievous sinners with extraordinary and grievous punishments. What fault is it then to judge of the cause by the effect? why may we not censure them for notorious sinners, or more grievous sinners than our selves, whom the righteous Lord hath remarkably judged, or grievously punished? If to reward every man according to all his waies bee the inestimable rule of eternall, and unchangeable justice, what reason have we to deny all those to bee most grievous sinners, which he that cannot err in judgment hath punished most severely?

Every part of these Quere's would sway much with any reasonable Christian, if there were no punishment reserved by Gods eternall justice for the life to come. All of them would bee unanswerable, if the truth of that maxim, or general rule, God rewards every man according to all his waies or works, did determine, that expye with our last morall breaths. But seeing we all expect, or at least profess our expectation, that Christ Iesu shall come to judge as well all those which are dead since those which he shall finde alive at his second coming, we cannot by rule of faith or reason expect that every man should be rewarded according to all his waies; before that last and final judgment. We may suppose that any man, the least sinner that dyeth in his sinnes, should be punished according to all his deserts, before that last and general assisch. After that day, or affect the eternall and most righteous Judge hath gi-

ven finall sentence, wee may safely say, and pronounce, that this man hath bee[n] a more grievous sinner than that, than we our selves were, because we see him more grievously punished, or sentenced to a more grievous punishment, than wee or others are; but before this day it is not Christian-like, it is not safe to say or think, that this man is a more grievous sinner than wee our selves are, for than this man deserves to be more grievously plagued, than wee our selves, or others whom we thinke well of, so long as either they or wee have one houtes space left for repentance. To judge of the measure of any mans sinnes by the manner of his punishments here on earth, or to determine of his future estate by his present death or disaster, is to usurpe on trench upon Christ Iesu his roiall prerogative, which to prejudice by word, or sentence interlocutory, which to preoccupate by any peremptory or censorious thought, is more than a *præsumptio*, a branch of high treason, or rebellion against him.

Besides this exception, which cleerely infringes the former allegations for judging of the cause by the effect, or measuring mens sinnes by the manner of their visible punishments, many positive reasons there be, which might perwad us, that our most good, and gracious God, without impeachment unto his unchangeable mercy and justice, may, and often doth in this life shew extraordinary mercy to extraordinary sinners, and recompence ordinary sinners, men not so sinfull as the best of us account our selves to be, with extraordinary punishments in this life.

God oftentimes shewes extraordinary mercy

Both parts of this allegation may bee proved by instance, and by rule, by examples of Scripture, and by reason grounded on Scripture.

First, because such as have beene extraordinary sinners have obtained extraordinary mercy. There was not an honest matron, or unmarried woman in the land of Iudea or Galilee, but would have taken it for a defamacion to have beene compared to *Mary Magdalen*. Shee was a notorious sinner in that notorious sinnes of wantonnesse and uncleanenesse, and yet obtained greater mercy than any woman of her time, besides the blessed Virgin Mary, for shee was endowed with an extraordinary measure of that excellent gift of love and charity. Our Saviour gives her this testimony, that shee loved much. And the reasoun, why shee loved much, was because many sinnes, and those of the worst kind of sinnes, were forgiven her. Here was mercy two wayes extraordinary. First, in that shee had many such sinnes foregiven her. Secondly, in that shee loved much. For this extraordinary measure of love, through the same goodness of God, by which it was given her, was to have an extraordinary reward. Againe, what disciple, or Apostle of our Saviour was there, which might not have upbraided *Peter* with extraordinary ingratitude (which is the height of sinnes) for denying his Lord and master three severall times expressely, and in a manner judicially. And yet for all this Gods mercy, and gratiouse favour towards him was extraordinary, even in respect of other disciples and Apostles, the disciple whom Jesus loved only excepted. *Paul* for a long time was a blasphemer of

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the evangelicall truth, a more furious persecutor of such as followed the waies of life, then the Prince of his tribe, King Saul, had beene of righteous David. And yet this man from a notorious sinner, from a persecuting *Saul*, was changed into a zealous *Paul*, became a valiant champion for the faith, more zealous in maintaining it, than hee had beene furious in persecuting such as professed it. And this suddaine, and extraordinary change was wrought by the extraordinary mercy of God.

But doe not these and the like instances, or examples of Gods extraordinary mercy, favour and bounty towards extraordinary and notorious sinners, no way prejudice or impeach the unchangeable mercy of God; or his impartiall dealing with men? No, for the extraordinary mercy which hee shewed, did not extend to them only, but to all extraordinary sinners in the like kind unto the worlds end. His extraordinary mercy, and favour unto *Mary Magdalene* was as a pledge of his mercy, and favour to all like sinners of her sexe, so they would by true repentance accept, and embrace his mercy and favour manifested unto her. If any which heare, or read of his mercy exhibited to her, doe finally perish, their perdition is from themselves. If any truely repent, their salvation and repentance (by which they become immediatly capable of salvation) is from the Lord. Gods extraordinary mercy unto *Peter*, who had in a manner made shipwrack of his faith, was as *secunda tabula post naufragium*, as a plank, or mast cast out after shipwrack, not only for his succour, but for the succour of all the Iewish na-

God sometimes sheweth extraordinary

tion which had denied the Lord that bought them. As many of this nation as after Peters conversion were converted and saved, their conversion, and salvation was merely from the Lord; as many of them as perished, did therefore perish, because they did not repent as Peter did; and they did therefore not repent, because they did not lay Gods mercies towards him, and to their country-men converted by him, to their hearts. That extraordinary mercy againe, which God exhibited unto *Paul*, yeelds the assurance of faith, a sure anchor of hope, to all persecutors of the Church whether *Heathens*, *Turkes*, or *Infidels*, that there is plenteous redemption with God in Christ, mercy plenteous to worke repentence in them, and (by repentence) compleat redemp-
tion of body and soule. As many of *Turkes* or other *infidels* as doe not repent, and by their not repen-
tance perish, their perdition or not repentence is
from themselves. Not the saluation only, but the
repentence of such as doe repente is merely from
God: and this God our Lord, who is rich in mercy
towards all, did worke repentence in *Mary Magda-
lene*, in *Saint Peter*, and *Saint Paul* by meanes and
motives extraordinary, that all such sinners as they
were might believe and knowe, that no sinners are
excluded from possibility of repentence in this life,
but that the mercy which he shewed to them by
meanes extraordinary, is daily exhibited by meanes
ordinary, that is, by the administration of the word,
and sacraments, vnto all that doe not wilfully ex-
clude themselves.

The second point proposed was, that God doth award

award extraordinary visible punishments vnto ordinary sinners, without impeachment to his unchangeable justice, or to that ingrafted notion, which all Christians haue of his unpartiall dealing with the sonnes of men.

It was an extraordinary visitation wherewith he visited the inhabitants of *Bethshemesh*, and their territories. 1. *Sam. 6. 19.* for he smote of the people fiftie thousand threescore and tenne men, because they had looked into the Arke of the Lord. It was likewise an extraordinary punishment uppon *Vizzah*, who being but a *Leuite*, did touch the Arke of the Lord. 2. *Sam. 6. 6.* For he was smitten with fuddaine death, from which kinde of punishment all of us doe pray, or ought to pray, that the Lord would deliuer us.

But may wee therefore conclude that these men of *Bethshemesh* were sinners above all the men of *Judah*, or that *Vizzah* was a more grievous sinner than any *Leuite* of his age on whom the Lord did not shew like punishments? God forbid, yea our Saviour, who is both our Lord and God, hath in my text forbidded us to passe the like censure either upon them, or upon any other creatures whom the like judgements have bee ne visibly executed. That the men of *Bethshemesh* did grievously sinne in looking into the arke of God, no Christian can, no *tem* doth deny: But that they were more grievous sinners in this, than a great patt of men (Christians by profession) are in this our age none but an *Hypocrite* will affirme. Leaving their persons to be judged by God, this their particular sinne is more than doubled.

God sometimes sheweth extraordinary

led by all such, as having neither lawfull calling, nor abilities to discerne sacred mysteries, will take upon them not only to looke into the arke of God, but to determine of his covenant of life and death, that is of election, and reprobation, the very grammatical notion of which termes they understand not.

As for the sinne of *Kizzah* it was for nature, and quality the very same, as if a parish clearke in our dayes should intrude himselfe into a Deacons office, as if a Deacon should usurpe the function of a Presbyter, or a Presbyter the office of a Bishop. Now the delinquents in both these kinds are at this day more than tenne to one in comparison of the men of *Bethshemesh* to all the men of *Iudah*, or in comparison of *Kizzah* to all the *Levites* of his time, which were not guilty of like sinnes in particular.

The judgments which God did shew upon the men of *Bethshemesh* and upon *Kizzah*, though extraordinary, were yet judgementis tempered with mercy. For God in thus punishing them did forewarne all posterity not to trespass in the like kind as they did, lest a more grievous punishment either in this life, or in the life to come doe befall them. For as our Apostle. 1. Cor. 10. 6. in the like case saith,

These were our examples: *yea & now* *are*
But many in this last age, & more than in any age
since our Saviour dyed, and more in this kingdome
*than in any oþer Kingdome underheaven, have palpably transgressed after the manner of *Kizzah* and*
*the men of *Bethshemesh*.* *Ye are warned now*
May we hence therefore conclude that these men
are

are more grievous sinners than any others of this age, or Nation, which have not transgressed in particular after these mens example? No, the Lord hath forbidden us to passe this censure, or judgement upon them. Such as are most free from these presumptuous sinnes must ever remember that they have often grievously transgressed the Law of God in some one kind or other. All of us must lay that saying of our Saviour to heart; *unless ye repent, wee shall all likewise perish.*

But though this place prohibits rash censure and judgment upon particular sinners, may not wee which are Gods embassadours pronounce the like unto such as offend, which our Saviour here doth also against all the inhabitants of Galilee and Jerusalem with the same limitation against this, or any other Christian Nation, *except yee repent yee shall all perish after the same disastrous manner that the Jewish Nation did?* I tell you nay; this is beyond our commission, beyond our instructions, whom God hath appointed for his embassadours. Our Saviour himselfe hath put in a caveat against all such presumptuous conjectures, or pretended divinations. The calamities, and distresses of Galilee and Jerusalem, of the whole Jewish Nation were so generall, and so tragical, as no Nation since the beginning of the world had suffered the like, no other shall suffer the like unto the worlds end. But then all Nations unless they repent shall perish after a more fearfull and visibly disastrous manner, than Galilee and Jerusalem did. But may wee not in the meantime say, that these Galileans, and inhabitants of Jerusalem in

whom this prophecy in my text was literally fulfilled, were sinners above all other Nations or generations in the world; because they suffered such things as no other Nation or generation had either suffered, or shall suffer unto the worlds end? *Non
transuersit vesti aucti iudiciorum raro flum acumin
em.* But this present generation of the *Jews* did put our Saviour, the Sonne of God, the God of their forefathers, to an ignominious death. And this was the most grievous sinne *quoad speciem*, for its specificall quality that could be committed; A sinne that could not bee committed againe, for he was to dye but once, *deinde fatus non morde dominum over him.* But though the sonne of God could dye but once, yet many this day living may bee as guilty of his death, as *Iudas*, or *Pilate*; as the most malitious amongst the chiefe *Priestes*, the *Scribes* and *Pharisees* were. Or admit that those *Jews* were more deeply guilty of our Saviours bloud than any generation sinnes; yet hee that would hence inferre his death to have beene the chiefe or only cause of all the calamities, which befall that present generation of the *Jews*, wherein he dyed, should only pronounced himselfe to be a more skilfull in laying the charge then in making the first exoneratyon, he should shew himselfe to be but halfe a good compleintant, but of this elsewhere. But in what sense soever the putting our Saviour to death, was the cause of *Transuersus* destruction; yet this particular sinne in putting our Saviour to death was not the sinne, of any part of the sinnes of which they are forewarned by our Saviour to repent, for this sinne was not as yet committed, non modi.

so much as thought upon by those Galileans, whose bloud Pilat mingled with their sacrifices, or by those eightene upon whom the tower in Siloe fell. And no question but these men did perish for such sinnes as the Nation was for the most part guilty of, and were forewarned of by exemplary punishments, inflicted upon these Galileans.

The persecution of our Saviour was but a Symptome of those other sinnes of whose deadly issue, without repentance, they were forewarned by these, and the like signes of the time. The reason why they hated the light of the world, after hee had done so much good unto them, was, because their deeds were evill Job. 3.v.19. And this is the condamnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evill. What then were those capitall sinnes whereof they were warned in particular? such in the first place was their present rebellious disposition, for which sinne in particular these Galileans did thus perish. But was this all? No, it is one thing to be rebellious, another to bee unrelentingly rebellious. This unrelentance presupposeth some other fouler sin then rebellion. As what? Hypocrisie specially, & which our Saviour upbraids them with this title of Hypocrisie, as when he saith Luk. 12.v.5. Mat. 16. *Taciti hypocrites yee can discerne the face of the skie, and of the earth, how is it that yee cannot discerne the signes of the time?* His speech implies that their hypocrisie was the chiefe cause, why they did not discerne the signes of the time; Why they were so unrelentingly rebellious against God and man, that they would

God oft times shewes extraordinary mercy

take no warning either from the sonne of God, or by the calamities of their brethren.

Now if any amongst us be as great hypocrites as they were, they bee as grievous sinners, as guilty of Christ's bloody death, and liable to as grievous punishments, either in this life, or in the life to come, as they were.

A Pharisaicall hypocrite note can be, unlesse his soule bee so wedded to some branches, as hee conceives them of holy doctrine, or zeale to Gods word, that he would rather suffer his soule, and body to be dissolved, then be divorced from his opinions. That will not be ready as opportunity serves to persecute all such even unto death, as will not comply with him, or maintaine his faction. And this kind of hypocrisie alwaies presupposeth some other sinnes which breed it, alwaies include some other sins, or errors which feed and strengthen it. That error which breeds hypocrisie is a zealous desire to be extremely contrary in all or most points unto them, whom they undoubtedly know to contradict the truth as well in some opinions as practises. Sadar they instill other erroneous opinions into his scholars, and yet must be enforced to play the fool before hee can draw them to admit of his intended conclusions, that is lewd, or wicked practises, but if he can once insinuate immature persuasions, or strong presumptions of their irreverent estate in Gods favour, hee needs no help of Sophistry to infuse his intended conclusions. This antecedent being swallowed, hee can enforce the conclusion by good Logike, by rules of reason, more cleere

cleere then any Syllogisme can make it, then any philosophical, or mathematicall demonstration. For it is an unquestionable rule of reason presupposed in all rules of Syllogisme, or argumentations, that an universal negative may be easily converted, as [if no man can be a stone, then no stone can be a man] the rule is as firme in divinity that if no hypocrite, envious, or uncharitable man can enter into the Kingdome of heaven, then no man that must enter into the Kingdome of heaven, that is inever-fibly ordained to eternall life, can bee an hypocrite, can be an envious, or uncharitable man. Whence againe it will cleerly follow, that if the former opinions concerning mens personall, or nationall irre-versible estate in Gods favour have possessed mens soules and braines before its due time; albeit they doe the selfe same things that rebels doe, that hypocrites, that envious or uncharitable men doe; yet so long as this opinion stands unshaken they can never suspect themselves to be rebellious, to be hypocrites or uncharitable: That which indeed, and in the lan-guage of the holy ghost is rebellion, will bee fa-vourably interpreted to be the liberty of conscience in defence of Gods lawes; envy hated, and uncha-ritablenesse towards men will goe current for zeale towards God, and true religion.

To illustrate, and confirme these observations touching the originall, & Symptomes of pharisaicall hypocrisy by the example & practice of these Soveraignes according to the order in which they have been now proposed. The first originall was in the overrising of the rigid reformation of their forefathers prophanesse.

God semper in eis habet etiam et extraordinary

Their fathers worshipped gods, and stones, the images or statuts of heathen Gods, these latter sought to bee so extremely contrary to the heathen, and the practises of their godfathers in this particular, that they would knowe no regard but a vaine use of pictures, and their unchristianing deale to maintaine this rigid reformation was the originall of that rebellion, wherein they perished after they had continued it seventy years more, or less? For altho' the great having execr'd a goode tragic upon the walls of the Temple, not with purpose to have it adored, but in testimony of his gratitudo, and allegiance to the *Roman Emperour*, some of their *Rabbins* of great masters did teach their scholars to deface & though they dyed for it, and death in this holy quarrell was accounted Martyrdome! Afterwards they were pressed to admit a statue of the *Roman emperour* in their Temple, but not urged, as I take it to adore it. And this did blow the coales of former dissention, and was the originall of that finall rebellion under *Nero*. Now if they had not apprehended this rebellion as an holy warre, or had not affected to become Martyrs in defence of true religion, they might easilie have protracted this eyresore, or grievance at the *Roman* deputies hands, as the wiser sort of them sometimes had done. *No igniorans* *but* *ab* *ignorant* *and* *but* *now* *soever* *these* *fatter* *Jews*, almost from the time of their returne from *Babylone*, did increase the malice of their forefathers grosser sinnes by too nice and rigid reformation of them, and added pharisaical hypocrisie unto them, as a new disease of the soule scarce heard of before, yee this hypocrisy
right.

though epidemically to this Nation, had not the strength to bring forth that malice of uncharitableness, which did portend the ruine of this mighty people, until they were invaded by the *Romans*. Six from the time that this Nation was brought into subjection by Pompey the great, their Church-governours did allow and appoint dayly sacrifices to be offered for the peace, and tranquillity of the Roman principall and security of the emperours. But a little before the fulfilling of this prophecy in my text there arose a sect which did condemn this custom, after an hundred years continuall, as unlawfull, as contrary to the Law of God, as a pollution of the Temple. And it is a point observable by such as read the history of *Josephus*, that of all the irregularities, or prodigious villanies committed in the Temple during the time of the siege, as the tumultuous deposition of their high Priests, and murther of them, and others of better place, the faction surnamed (by themselves) the *Zelots* were the chiefe Authors, and a better. The fruit of this their blind and misguidadzeale was to misinterpret the murthen of their brethren, which would not comply with either in their sinnes or projects to the best service, thid daily sacrifice they left to offend unto God; for the daily sacrifice of beasts did cease for want of provision, they having plenty for sufficiency of nothing but of famine.

Now, to parallel the sinnes of our Nation, of this present generation specially, with the sinnes of the latter *Iewes*: As for sinnes against the second table, no man of a partiall understanding, or experiance can

deny

A parallel betwene the sinnes and

desy that wee farre exceed them, unless it bee for
 murther only; disobedience to parents, to magi-
 strates, adultery, fornication, theft, false witness-
 bearing, and coveting their neighbours goods are
 farre more iuste amongst us then they were, or could
 bee amongst them, at least in the practice. The keene
 edge of some few give us occasion to conjecture
 what the bloudy issue of misguided zeale would be,
 could it once get as strong a back as it had in these
Iewes, whm there was no King in Israel, or in that
Anarchy wherein every one did that which was
 pleasing in his owne eyes. Againe no man not surpri-
 zed with a *Iewish* slumber, but may cleerly see how
 many amongst us, place a great pte. of religion in
 being as extreameley contrary to the *Romish* Church,
 as these latter *Iewes* were to the idolatry, or super-
 stition of the heathen, or of their forefathers. Now
 if this zeale of contrariety to *Romish* superstition be
 but equall to the like zeale in the *Iewes*, the hypo-
 crity, which is the resultance of such misguided
 zeale must needs bee more malignant. And easie it
 were, if place and time did permit, to demonstreate
 how these men conderne themselves by judging
 the *Rome*/Judea/Israel & this pte. in her grossest er-
 rors & practices ~~as~~ ^{as} they bee by aley & thinke they
 can never be farre enough from the North-pole un-
 till they runn off from it unto the South-pole, and pitch
 their habitation *in terrâ incognitâ* in a world and
Church whchowne to the ancients, and I feare unto
 themselves, in this day whch bee now come into the
 But to let this errore passe, if it were a grievous
 sinne in this last generation of the *Iewes* to prohibite
 the

the offring of legall sacrifices for the peace and security, for the weale and prosperity of the *Roman emperours* whilst the partition wall betwixt the *Iew* and the *Gentile* was yet for the most part standing; it cannot be a lesse sinne in such Christians as forebid us to offer up the calfes or fruits of our lips, to wit, the sacrifice of prayer for all men, for all people in the world, since this partition wall was taken away. If thus to pray for all men were indeed an error; yet it were, alas, but *error amoris, a charitable error;* an error which deserved pitty, rather then contempt, and hatred of those who thinke themselves wiser in Gods waies than their fathers in Christ; yet pitty it they doe not, but rather scorne and contemne it, or persecute such as practise it so farre as they are able; that is, with bitter and dangerous words. And why doe they so? Not out of hatred unto mens persons, if we may believethem, but out of zeale unto Gods word, which forbids the practice of it, and must be obeyed before any injunctions of the Church, which in their construction are but Lawes of men. But where doth Gods word so expressly forbid it? Our Saviours practice, as they alleage, which ought to bee to us a rule more Saveraigne then any rubrickes in our Church booke, doth in their opinion by consequence condemne it, as *John Chap. 17.v.9.* *I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine.* This, for ought I know, is the only place that can bee pretended against the practice of our Church. But the question is not whether our Saviour in this place, or at this time

The extraordinary bles-sings which our Saviour prayed for, were the vi-sible endow-ments of the Holy Ghost, and that admir-able union of soule and mind, and community of good s. and posse-sions &c. men-tio ned Act.2.3.4.

G.c.

All which gifts were pecu-liar to these primitive times.

did pray for his Apostles alone, or for such as shoulde believe through their report, but what it was which hee prayed for them only? If our Saviour in this very place did pray his father not only to bestowe some extraordinary gifts upon his Apostles, and such as they taught *vivâ voce*; but withall for some visible manifestation of these extraordinary gifts bestowed upon them, this will no way exclude the world, as it then stood in opposition to true believers, *in sensu diviso*, from being partaker of his prayers for gifts ordinary. Now that our Saviour did thus pray for his Apostles, and the first converts to this end and purpose, that these extraordinary gifts bestowed on them alone, might bee an inducement to bring the world, and all future generations to bee partakers of ordinary gifts, is evident from the 20. and 21. v. Neither pray I for these alone, but for them also which shall believe on mee through their word: that they may all be one, as thou father art in me, and I in thee, that they also may bee one in us: that the world may believe that thou hast sent mee. Our Saviour in this prayer for the world praiers not only that it might bee partaker of the outward meanes, but of the internall meanes of salvation, yea of salvation its selfe, for so hee had premised. v.3. This is life eternall, that they may know thee the only true God, and Iesus Christ whom thou hast sent.

So farre then is our Church, or the ancient Church, whom wee followes, from contradicting our Savours meaning in this place, that they tooke his prayer and practice for their patterne. For as wee are taught in our Liturgy to pray for all men without exception

exception we are taught withall nor to pray for all things for all men promiscuously, but respectively; for such things for every man as his estate & condition is immediatly capable of. All men of what Nation or condition soever, as well *singula generum* as *genera singulorum*, are either in the way of truth, or out of it: This division admits no *medium* or third member. Now wee are taught to pray for all men, for every man, that are comprehended in this division; but not to pray for the same blessings for all. In the first place wee are taught to pray that God would bring all those into the wayes of truth as have erred and are deceived; we doe not pray to God to confirme them in the way of truth, untill they bee in it; of such as are in the way of truth (which is the second member of the universall division) some doe stand, that is walke in it without stumbling; others fall, others walke in it, yet but weakely and droopingly: and according to their severall estates and conditions, wee pray first, that God would strengthen such as doe stand; Secondly, that hee would raise up such as doe fall; Thirdly that hee would helpe and comfort the weake-hearted or fainting travellers in the wayes of truth, & finally (not at our first conversion) to tread downe Sathan under our feet; For we must resist, we must encounter him before he will flee from us, and after his flight we must pursue the victory, or advantage gotten before we can hope to trample upon him. But what successe hath our Church found by continuing this forme of prayer more than other Churches which contemne, or deride it? The successe we leave to God: yet this comfort we have, that albeit many,

Iam. 4. v.7.

We are to pray for all men &c

or most of them, for whom wee thus daily pray,
may dye in their finnes, their bloud shall not bee re-
quired at our hands. As for such as maligne, or mock
us for thus praying, let us continue our prayers for
them also, Father forgive us, and forgive them
all our finnes negligences and ignorances, and
endue us with the grace of thy ho-
ly spirit, to amend our lives
according to thy ho-
ly word.

A
SERMON
OR
POSTILL
PREACHED IN NEWE
CASTLE UPON TINE
The second Sunday in
Advent 1630.



OXFORD.

Printed by LEONARD LICHFIELD
An. Dom. 1637.

ARMON

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Білгородська Гільдія

1932.



L V K. 21. V. 25.

*And there shall be signes in the sunne, and in the moone,
and in the starres, and upon the earth distresse of
Nations, with perplexity, the sea, and the waves
roaring;*



HIS day being the second funday in Advent drawes mee, as yee see; unto a new text, being part of the Gospell for this solemnity. But my text doth not draw mee to a new argument. My former argument, as yee may remember, was concerning the signes of the time. And here yee may behold signes of the time in the frontispice of my text; *There shall bee signes in the sunne, and in the moone &c. Upon the earth and in the waters, that is, in every part of this great, and visible booke of the creature.* But of what, or of what times were these signes here foretold? To the former part of this question our Evangelist hath made a full answer

Of the signes of Christ's

answer. v. 27, These were signes of the sonne of man's
comming to judgement with power, and great glory.
By the sonne of man, yee know, is meant our Lord
and Saviour Christ, and his comming was expected
by this people, one, and other. John Baptist knew
this to be the title of the *Messias*, and out of this
Notion or description of his person, and office hee
being in prison sent two of his disciples unto him
with this Embassage, Luk, 7. v. 19. *Art thou hee that
should come, or are wee to looke for another?* And from
this Embassage of John the next Dominicall, or
Lords day takes its denomination, or right to be en-
rolled amongst the Dominicalls consecrated to the
memory of his comming. The *Pharisees* likewise
knew this title of *him that was to come* to belong
unto Christ, or unto the great Prophet, which God had
promised to raise up unto them like to *Moses*. And out of this notion they propound this interrogatory
unto John, John 1. 21. *Art thou Elias, art thou that
Prophet, and againe, v. 25. Why baptizest thou then if
thou be not that Christ, nor Elias neither that Prophet.*
And from John's answer to these interrogatories
v. 26. 27. *I baptize with water, but there standeth one
among you, whom yee know not, hee it is who comming
after mee is preferred before me,* The fourth, and last
Dominicall takes its denomination, or right to bee
enrolled amongst the dayes consecrated to the me-
mory of his comming. The Dominicall, or Lords
day last past takes its denomination from the Gos-
pell appointed for that day. *Behold o Sion thy King
commeth. &c.* So doth this present day, or second
sunday in Advent take this title from that clause of
the

the Gospell, v. 27. And then they shall see the sonne of man comming in a cloud.

Now the comming of Christ, the sonne of man, and the sonne of God, admits in the generall two degrees. The first, his comming in humility to visit and redeeme the world. The second, his comming in power, and glory, to judge the world. The Gospels appointed by the Church for the three other Dominicalls, or Lords dayes in Advent referre to the first manner of his comming, to wit, in humility to visit and redeeme his people. The Gospell appointed for this present day points at his comming in power, and glory to judge the world. The question then is, whether this prophecy hath beene in any sort already fulfil'd, or in what sort it shall bee hereafter fulfil'd, or accomplished: or if this prophecy were twice to be fulfil'd, the question is, whether these signes here mentioned in my text, doe concerne as well the last fulfilling of it as the first? That this prophecy hath been already literally fulfil'd is cleere from the 21. and 32. verses of this Chapter. *Verily I say unto you this generation shall not passe till all be fulfil'd. All what? All that he had said concerning the signes of the time, so S. Matthew expresseth our Saviour's meaning more fully then S. Luke doth Math. 24. v. 34. Verily I say unto you this generation shall not passe till all these things be fulfilled, that is, till the terrors of those times wherof he speakes, untill the signes of these times in the sunne, in the moone, and in the starres, should bee exhibited.* For by this generation hee comprehends that present age, or compasse of an hundred yeares taking their

The time of Jerusalem's destruction

beginning either from the time wherein hee uttered this prophecy , or from the birth of these his Auditors, the greater part whereof were betwixt twenty and fifty yeares, and but a few of them to live above fifty yeares after this forewarning ; so that this age or generation whereof hee speakes was to determine with the lifes of these Auditors : though many of them did not , yet some of them did ; and more might have outlyy'd these signes here foretold. For these signes were to bee exhibited unto the Nations not long after the desolation of Jerusalem as S. Marke telles us, Chap. 15. v. 24. But in those dayes after that tribulation the sunne shall bee darkned and the moone shall not give her light , and the starres of heaven shall fall , and the powers that are in heaven shall be shaken. Or least any man shoulde except that the sun might bee darkned after the dayes of Jerusalem's tribulation, and sorrow , and yet not bee so darkned till the last day , S. Matthew hath put in a caveat against this exception, Mat. 24. 29. Immediately after the tribulation of those dayes shall the sunne be darkned, & the moone shall not give her light. So that if we can point out the time , wherein all that our Saviour said concerning the tribulation of Jerusalem , and Iury were fulfilled , wee may easily finde out the appointed time, wherein the signes in my text were to bee exhibited.

That which must direct us in the right search of the tribulations precedent to his comming here literally meant, is our Saviour's censure upon his Disciples admiration at the goodly buildings of the Temple. *As he went out, saith S. Matthew 24.1, and departed*

departed from the Temple, his Disciples came to him to shew him the buildings of the Temple, S. Marke tells us Chap. 13.1. that one of his Disciples saith unto him, master see what manner of stones, and what buildings are here. And because this one Disciple is not named S. Matthew indefinitely saith, his Disciples came unto him. A strange humour in them (were they one or more) for how could they imagine that hee had not observed the goodlinesse of these buildings before. But upon what occasion soever (they or he, one or more of them) did move him to view the buildings, his reply unto this motion was unexpected, For hee saith unto them, see you not all these things? Verily I say unto you there shall not be left here one stone upon another, that shall not bee throwne downe. Mat. 24.2. Mark. 13.2. Luk. 21.6. And thus much he had told them with weeping eyes before, Luk. 19.44. But it seemes they were at better leasure to hearken unto this second prediction of the Temples destruction, than they were before when their eares were filled with the joyfull shouts of Hosanna, blessed bee hee that cometh in the name of the Lord. And hence as he sate upon the mount of Olives, over against the Temple, Peter, and Iames, and Iohn, and Andrew, asked him privately, tell us when shall these things bee? and what shall bee the signes, when these things shall bee fulfilled? Marke 13.v.34. All of his Disciples at least all of them which moved this question did agree in this prenotion, that all these things should bee fulfilled at his comming and that at his comming to judgement the world should have an end. Hence S. Mat. 24.3. relates the question thus.

The time of Christ's coming to judge the

Tell us when shall these things bee, and what shall bee the signe of thy comming, and of the end of the world? But this question, though not so intended by them, was fallacia ad plures interrogaciones, a question consisting of two parts, one so different from the other that one and the same answer could not befit both; and therefore hee makes answer distinguendo, or respectively to both parts. Concerning the signes of his first comming to declare himselfe to be the judge of the world, or the signes precedent to the destruction of the Temple, he gives them a plaine peremptory answer. Mat. 24. from v.4. to the 36. And so againe Mark. 13. from v. the 5. to v.32. And in this Chapter, from v.10. to v.32. But concerning the other part of the question when the world should end, or the signes that should preceede, that he conceales, or rather exhorts them not to enquire after it; But of that day and houre, that is, the day of finall judgement, or the end of the world, knoweth no man, no not the Angels of heaven, but my father only. Mat. 24.36. And Mark.13.32. But of that day and houre knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.

That this answere concernes only the second part of the former question, to wit, the time wherein the world shall end, is hence evident for that the Angels, yea and such as understood the Prophets, at least our Saviour Christ, as man, did know the time appointed, for the destruction of the Temple, and the desolation of the holy Citie and land, for thus much was punctually and litterally foretold by Daniel Chap.9.24. Seaventy weekes are determined

upon

upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c. No question but Daniel himselfe, and the Angel which instructed him, did know the precise point of time when these seaventy weekes did commence; although Chronologers at this day varie a little upon this point, & he that knew the time when they began, might easily collect at what time they were to end. For these seaventy weekes, or seaventy seavens of yeares, make vp the iust summe of foure hundred and ninetie yeares, and so long did Ierusalem continue after it was restored againe by Cyrus, and his successors in the Persian Empire. And albeit our Saviours Disciples did not at that time, perhaps clearely vnderstand the Prophecie of Daniel; yet they might cleerly foresee the time of Ierusalem's destruction by the signes which our Saviour gives them in this Chap. and in the 24. of S. Mattheu. The signes were specially three, first earthquake, and strange commotion of warres in severall nations, as specially betweene the Iewes, and other Nations subject to the Roman empire. Secondly, the generall hatred wherewith all Nations did persecute Christ's Disciples, which were then no Nation, but the fewest of any sect or profession: For unto the time betweene our Saviours death, and the death of the Emperor Nero, that saying of our Saviour, *ye shall bee hated of all men for my name's sake*, hath speciall reference. And it was most remarkably fulfilled whilst the Iewish Nation did flourish, or was in strength. For that Nation did beare more deadly ha-

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tred to such as professed themselves to bee Christs Disciples, then they did unto the Heathen. And the Heathens againe, specially the *Romans* did hate and persecute the Christians as the worst sort amongst the *Iewes*, of whom they tooke Christ's little flocke to be a stemme, or branch, because the governours of it, Christs Apostles, were *Iewes* by progeny. So that the Lawes which were enacted in *Rome* against the *Iewes* were most severely executed upon the Christians, besides many lawlesse and barbarous cruelties, which were practised upon many of them in the time of *Nero* without any check, or impeachment. This was a second signe precedent to the desolation of *Ierusalem*. The third was the abomination of desolation foretold by *Daniel*, and expounded by our Saviour. *Mat. 24.15.* *For the oversprea-*
ding of abominations, saith *Daniel*. *Chap. 9. v. 27.* *Hee*
shall make it desolate, even unto the consummation,
and that determined shall be powred upon the desolate.
It is termed by our Saviour the *abomination of de-*
solation because it was an abomination which did
portend the utter desolation of the city, and of the
Temple, wherein this abomination was practised by
the seditious, or that faction which was called the
zealots. And this abomination became most remarkable from that time that the seditious begun, first to depose the high Priests, and afterwards to murmur them in the Temple. For then they turned the house of God, *not into a denne of theevs*, but into a den of muurtherers, even a slaughter house. The fulfilling of this part of our Saviours prophecy, you may read at your leisure in *Iosephus* in his sixth booke

booke of the Iewish warre. Chap. 1. O miserable ci-
ty, saith he, what didst thou suffer at the Romans
hands, to bee compared unto this, although they entred
with fire to purge thee from thy iniquity? For now thou
mest no longer the house of God; neither couldst thou
endure being made a Sepulcher of thine inhabitants,
and having by thy civill warres made the Temple a
grave of dead bodyes.

It was the abomination which this desperate, and
graclessely Iewish people did commit in the holy
place; (that is in the Temple and in the courts of it)
which brought that miserable desolation upon the
Temple, upon the city & Nation. The Romans were
but executioners of Gods wrath & vengeance against
them. And those interpreters of the Gospell who by
the abomination of desolation understand the Roman
forces though many they be, yet the more they be,
or shall be, the more they multiply a strange errorre,
or grosse incogitancy. But after the practice of such
abominations, as Iosephus relates, in the holy place,
the doome pronounced by our Saviour against the
Temple, against the city, and Nation, became so in-
evitable, and was to bee executed with so much
speed, as every one that in those times feated God
might see the just occasion, and necessity of our Sa-
viours admonition, Mat. 24. 16.&c. Then let them
which are in Iudea flee unto the mountaines, let him
which is on the house top not come downe to take any
thing out of his house, neither let him which is in the
field returne backe to fetch his clothes &c. Then shall
be great tribulation, such as was not from the begin-
ning of the world to this time, nor ever shall bee. The
same

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same admonitions of our Saviour are related totidem
dem verbis Marke, 13. v. 14. to the 20. and by S. Luk.
21. 21. to the 26. with some additions. Then let them
which are in Iudea fly unto the mountaines, and let
them which are in the midst of it depart out, and let not
them which are in the countrey enter thereinto. For
these bee the dayes of vengeance, that all things which
are written may be fulfilled, and they shall fall by the
edge of the sword, and shall bee led away captive into all
Nations. And Ierusalem shall bee trodden downe of the
Gentiles, until the times of the Gentiles bee fulfilled.
After Gods wrath had once feyzed upon them, the
execution of it was so nimble & quicke, that if it had
continued but some few weeks, or many dayes, as
it had begun, all Isaacks seed according to the flesh
had utterly perished. But for the elect's sake, or such
as God had chosen out of that Nation to propa-
gate the Kingdome of his sonne, these dayes of tri-
bulation were shortened; And however the persecution
of both Iewes and Christians, did not determine with
the destruction of Ierusalem: yet the number of
Christians did multiply faster then the seed of Abra-
ham according to the flesh had done in Egypt. Now
all these signes, which our Saviour had given of Ie-
rusalem's destruction, were fulfilled within forty
yeares after his resurrection, and ascension; and the
dissolution of the Temple & of the city which these
signes, or abominations did portend, was accom-
plished in the Autumne following.

Now after the exhibition of these signes, and the
tribulation of those dayes, the fearefull signes here
mentioned in my text were immediatly to follow.

But

40. year 21.
wch. 11. 17.
wh. signe —
Diddur in
autumn.

But how immediatly? without any delay, or interposition of time, of dayes, of monthes, or yeares? this wee may not say, this wee cannot safely collect from our Saviour's words. These signes were to follow immediatly, *non immediatione temporis, sed immediatione signorum;* that is, they were to follow immediatly not with reference to the next times ensuing, but with reference to the next remarkable signes of the times, of which the world (as well the Christians then increased as the reliques of the Iewish Nation as the Gentiles (who were the greatest part of the world) after the destruction of Ierusalem were to take warning. In this sense wee say that one King is another's immediat successor, if there bee no King betweene them, albeit their bee an *interregnum* either of weekes, or moneths betwixt them. The vacancy of an Episcopall see for one or two yeares, or more doth not make the next succeeding Bishop not to be the others immediat successor, albeit there bee an intermediat time betwixt the ones death, or removall, and the others election, or consecration. Thus albeit the signes in my text did immediatly succeed the former signes of Ierusalem's destruction; yet the world, as well the Iewes, and Christians, as the Romans had a convenient time allotted to pause, or meditate upon the strange desolation of Ierusalem, and Iudea, before the second ranke of signes here in my text, were to bee exhibited, for they were not exhibited untill the second yeare of Titus his raigne. For seeing the Nations would take no notice of Christ's Kingdome, or of Gods judgements by the prodigious destruction of Ierusalem, it was, shall I

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say his will, yea an act of his mercy to give them a second, a more solemne publique warning of that great and terrible day, wherein that Jesus whom the Iewes had cruſcified, whom the Romans had strangely slighted, and grievously persecuted in his members, will come with glory and power to execute judgement upon all ungodly men, upon all unbelievers, or rebels against his Kingdome.

But before I come to shew you the particular manner how this prophecy was fulfilled within that age current, wherein it was uttered, it will be expedient to acquaint you with the strange manner how the Iewes first, and the Romans after them did misconstrue, or pervert the signes of the time, which God had given them for their good. The Heathen writers themselves acknowledge there was a constant fame, or received opinion throughout the East, that the land of Jury in this age should bring forth one who was to be Lord, and King over the whole world. This generall fame and opinion tooke its originall from the prophecies of the old testament concerning our Saviour's birth and resurrection. And unto these propheticall predictions all the signes of the time did fully accord; yet seeing our Saviour's Kingdome was not of this world, though more universall, seeing the authority which hee exercised was merely spirituall not temporall, seeing he would not take upon him to imprison, to put to death, or to divide inheritances, or to manage warres against the enemies of this people, they sleitid him then as most part of the world have done his true Embassadors since. For who is there almost that

that feares the edge of the spirituall sword , unless it be backed with the temporall . But did the Iewish Nation then take notice of the former constant fame throughout the East , concerning the great Lord of Lords which was then to arise out of Iury : or had they no apprehension of the signes of the time which did confirme , or seale the truth of the prophecies , which occasioned this fame ? Yes , the signes of those times did worke very strange , though very bad effects , even in the very worst of this people . Their hearts were so overgrowne with pride , vaine-glory , and hypocrisy , that the abundance of these and the like bad humours did turne good Physicke , even the foode of life it selfe into deadly poyson .

For out of this undoubted prenotion , that this was the very time wherein the Lord had promised to deliver this people from the hands of their enemies , they became so prone (as the event proves they were) to take armes , and rebell against the Romans , partly about the time of our Saviour's birth , but especially after his resurrection , when his Kingdome began to bee propagated through the world . There was no man of greater might , or potency amongst them which did not take upon him to promise this peoples deliverance from the Roman yoke , with which the more they strugled , the sorer it cru- shed them ; and the multitude were as prone to be- lieve every one that would take upon him the name or title of a Saviour , or deliverer . The fore-sight of this pronenesse in great ones to promise salvation to this people , and the peoples promptnesse to believe them , did occasion our Saviour to give these admonitions

nitions to his Disciples, Beware of false Christs, Mat. 24. v. 4. Mark. 13. v. 6. Luk. 21. v. 6. which would arise in Iury before the destruction of Ierusalem, with such faire inticeing promises, and pretences of deliverance, that if it had beene possible the very elect should have beene deceived by them, And no question but many of our Saviour's Disciples had followed these false Christs, unlesse their master the true Christ had expressly forewarned them to beware of them, or unlesse hee had instructed them that the victory which God had promised to give his people at this time over their enemies was not to bee purchased by strength of sword, but by patient posseſſing of their owne soules in time of warres and persecutions. And of these times wherein false Prophets, or false Christs did ſo prevaile with this people was that ſaying of our Saviour Iohn 5. 43. remarkably fulfilled. I am come in my fathers name, and you receive me not. If another shall come in his owne name, him you will receive.

The wifcſt amongst the Romans, and amongst the rest Tacitus, that great ſtate man, or polititian, obſerving the Jewes to have failed ſo foully in their hopes of becoming Lords over the Nations by their expected King, or Messias turn'd greater foolcs than the Jewes had beene; for having acknowledged the truth of the former prophecy which was ſo famous and ſo conſtantly receiued throughout the East, He would have it fulfilled in Vespasian, in that hee was called out of Iudea unto the empire of Rome, that is (as they interpret it) to be Lord of the whole world. And which is moſt ſtrange, Iefephus himſelfe, a Jew

by

by birth and education, and therefore acquainted with the prophecies, or prenotions concerning their *Messias*, was either the Author of this foolish interpretation, or the first Author now extant that did publish it. *Tacitus* addes some credit to *Iosephus* his report of the constant fame throughout the East, that *Iudea* should at that time bring forth the Lord of the whole world, but hee makes no addition to *Iosephus* his folly in misapplying that which the Prophets had said, and the esterne Nation had received concerning the King that was to arise out of *Iudea* unto *Vespasian*, making him and his sonnes of true and lawfull Emperours, false Christs. Now to awake the *Romans* out of this proud fantastique dreame; the true Christ, the Lord of heaven and earth, and judge of quicke and dead, did exhibit these signes here mentioned in my text before the *Romans* had fully digested their triumphant feast, and joy for the victory which they had gotten over the *Iewish* Nation, *Italy* and *Rome* it selfe became the stage whereon these fearefull spectacles were acted, and the whole *Roman* Empire were more then spectators, if no Actors, yet patients in this dolefull tragedy. Besides the destruction of the old world by water and of Sodome, and other foure cities by fire and brimstone, no history of the world doth mention any such strange calamities as issued from the burning of the mount *Vesuvius* in *Campania* which first hapened in the first, or second yeare of *Titus* although it hath oftentimes since procured great annoyance to neighbour provinces. But that it began first to burne in the dayes of *Titus* is cleere

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from the untimely death of *Plynny* the elder that great *Naturalist*, Who out of curiositie going to search the cause of it, was choaked to death with the smoake.

I have often put you in mind heretofore that many historians which either never read the sacred prophecies, or did not minde them when they wrotte their histories are usually the best interpreters as well of the prophecies in the old as new testament. Nor is the fulfilling of any prophecy in the old testament more litterally, or more punctually related either in the old, or new testament, then the fulfilling of this prophecy in my text is by *Dio Cassius*, a most judicious, and ingenious heathen writer, in the raigne of *Titus*. The suddaine earthquakes were so grievous that all that valley was sultring hot, and the tops of the mountaines sunke downe, under the grouud were noyses like thunder, answered with like bellowings above; the sea roared, and the heavens resounded like noyse; huge and greater crashings were heard, as if the mountaines had fallen together; great stones leaped out of their places, as high as tops of hills, and after them issued abundance of fire and smoake, in so much that it darkned the ayre, and obscured the sunne, as if it had beeene ecclipsed; so that night was turned into day, and day into night; many were perswaded that the Gyants had raised some civill broyles amongst themselves, because they did see their shapes in smoak, and heard a noyse of trumpets; others thought the world should be resolved into old Caos, or consumed with fire; some ranne out of their houses into the streets, others from the streets, or high-wayes into their houses; otherer from sea to land some;

Some againe from the land to the sea, Dio Cassius in his
Historia Titi.

Besides the large extent of this calamity through *Ægypt, Syria, and Greece*, and great part of *Africa* related by this Author and toucht upon in the first booke of Comments upon the Creed. page 49. &c. The latine reader may finde many other circumstances in other good writers, as in *Procopius, Zonaras* &c. faithfully collected by *Maiolus tractatu de montibus*. pag. 520. & 521.

Though *Cedrenus* were a Christian, yet I thinke when he wrote the history of *Phocas* he had as little minde, or thought of the fulfilling of S. John's prophecy Revelation the 8. Chap. v. 8. &c. As *Dio Cassius* had of the accomplishment of our Saviour in my text; And the second Angell sounded, and as it were a great mountaine burning with fire, was cast into the sea, and the third part of the sea became bloud. And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. *Cedrenus*, after a breife character of *Phocas* his ill favoured body and conditions, in which latter his consorts did too well agree with him, tells us that in his time there was a inundation of all manner of mischiefs upon mankind, an infinite number of men, and beasts died, and the earth denying her increase, the famine and grievous pestilences arose, and the winters were so sharpe and cruell that the sea freez'd, and the fishes in it perished. These were strange signes of the time, and did portend the greatest alteration that ever befell Christian Churches by the erection of the two grand antichristian tyrannies,

Εν τῇ ιούδαιᾳ
αὐτῷ πάντα
ιπειρων
τοῖς αὐθρώ-
ποις τὰ κακά.
Θύμος αὐθρώ-
πον καὶ ψυ-
χῶν πολλή, καὶ
αἰσελθοῦσι,
αἴσθειας δὲ
γῆς, καὶ λίγοι,
καὶ λόγιοι
χαλεπώτα-
τοι, καὶ χρισ-
τικοὶ πληθεῖς,
ποτε γενέσις
τὸν θάλασ-
σον, καὶ τεθρα-
πεῖ τὸν ιχθυ-
δεῖ. Maiolus
page.

Lib. 1. comment. in symbolum Apostolicum.

tyrannies, the one in the East, the other in the west.
Cedrenus in compendio historiae pag. 332.

All that I have for this present to adde unto my former observations, concerning the burning of *Vesuvius* is the admirable disposition of Gods providence in that he would not have the fulfilling of this prophecy in my text to be recorded by any Evangelist, or other sacred writers, but by this heathen historian; A bright ray, or beame of divine providence you may observe in so disposing the testimonies of these times, as that the Evangelist, S. John, who usually relates our Saviour's speeches more distinctly, and more at large then the other three Evangelists doth not so much as mention our Saviour's prophecies, either concerning the signes preceding the destruction of *Ierusalem*, or these signes in my text, which were signes of his comming to judge the Nations. The reason I take it was, because S. John of all the four Evangelists did out-live both sorts of the signes, for hee was alive in the dayes of *Trajan* the emperour, betwixt whose raigne and the raigne of *Titus*, in whose dayes these signes in my text were exhibited, *Domitian*, and *Cocceius Nerva* did successively raigne over the Romans. And it may be S. John did purposely omit the Relation of our Saviours prophecies concerning these signes, or prognosticks, whether of *Ierusalem*'s destruction, or of Christ's comming to judge the Nations, because he knew, when hee wrote his Ghospell, hee was to out-live them, and for this reason his relation of them would have beene more lyable to suspicion, or to the exceptions of the *Lewes* for heathen, than the

the relations of S. Matthew, Marke, or Luke were, seeing they all dyed before the destruction of Ierusalem. But did S. John know, or what presumptions have we to thinke he did know, that hee was to continue his pilgrimage here on earth untill this prophecy of my text were fulfilled, that is, untill Christ's comming to give all the Nations of the world, as well as Ierusalem, a solemne warning of of his power, and purposeto judge the world? This S. John might know, or this he could not but know, from our Saviour's speeches to him and S. Peter, related by him John. 21. v. 18. to the 23. Our Saviour had signified, or intimated to S. Peter, by what manner of death hee should glorifie God, and bid him follow him; the meaning is that he should be crucified, as our Saviour had beene. But Peter not content to know the manner of his own death, turned about, and seeing S. John, saith to Iesus Lord, what shall this man doe? And Iesus said unto him, if I will that he tarry till I come, what is that unto thee? The rest of the brethren, that is, of Christ's disciples made a false descent upon this sure ground; for they hence collected, that S. John should not dye at all; but this misconstruction of our Saviour's words S. John himselfe v. 23. of that Chap. plainly refutes. Iesus said not unto him, he shall not dye, but if I will that he tarry till I come, what is that to thee? Yet this his annotation, or comment upon our Saviour's words did better refute errors past, then prevent the errors, or misconstructions of times ensuing. For surely they erre which interpret our Saviours words as a mere putt off to Peters curious question, or as if they contained

Of the signes given to the Nations

ned no such prediction, or prophecy concerning *John*, as the former did concerning *Peter*. And there is a medium betweene the construction which the Disciples then made of our Saviours words, and that construction which others have made since. The Disciples hence collected that *John* should not dye at all, others collect that our Saviours speech was merely hypotheticall, or conditionall; yet being proposed by way of interrogatory, or affirmative, It is my will that hee should tarry till I come, doe not thou grudge at this but follow me: Now, as you have heard before, there is a two fold comming of Christ, the one typicall, or representatiye, which is the comming here mentioned in my text, and meant by our Saviour in his answer to *Peter*, *John 2:17.18.* the other reall, or consummative, to wit, his last comming to judgement. The Disciples did erre only in this, that they understood our Saviours words unto *S. Peter* of his last comming to judgement. And if *John* had beeene to tarry on earth till that time, the consequence had beeene true, hee should not have dyed but as *S. Paul* speakes, *he should have beeene changed*. But our Saviour speaks of his comming here mentioned in my text, of which comming *S. John*, and others then living, were to bee witnesses, and spectators; And of this comming the destruction of *Ierusalem* was a signe, by which his Disciples then alive might prognosticate, or expect it before they dyed. But of his last comming to judgement, at least of the time of the worlds end, our Saviour in my text gave no signe, but rather inhibited his Disciples to enquire after

after it, seeing it was then reserved to his father only. And if any bee disposed to seeke after the signes of that day, these he must learne of S. John in his revelation, who saw his first comming to judgement in such a fense and manner, as he had scene the Kingdome of heaven come with power, and glory, at his transfiguration upon the mount.

But though the time of Christs comming to judgement bee uncertaine, though wee may not expect that hee should come unto us in such visible manner, as hee did to this generation; yet hee dayly comes to us in a more reall manner, if wee will prepare our hearts to entertaine him. For so hee comes to us in his word, and in the sacraments, and this his comming shall bee unto judgement, unlesse wee examine and judge our selves. But if wee will judge our selves, we shall not bee judged of the Lord; yea hee comes unto us in mercy and loving kindnesse. One way or other hee comes to all. Behold (saith hee) I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in to him, and will sup with him, and be with me, Revel. 3.20. Yet he which thus knocketh, that we may open, hath commanded us to knocke that it may be opened to us. And indeed the only way by which wee can open the doore to him is by continual knocking at the gate of mercy, that he would open that unto us, that hee would come unto us by his grace, by the sweet influence of his owne everlasting sacrifice, Lord heare us when we call upon thee, and open unto us, and so come unto us, yea so come quickly.

A briefe appendix to the former treatise of the
signes of the time, or divine
forewarnings.

O Fominous presagements, or abodings good or bad whether given, taken, or affected; and of prodigies, or portendments which are, for the most part, publique signes of the times wherein they are exhibited, I had in my younger and better dayes written a large treatise which hitherto I have not had the opportunity, or leisure to publish, out of which I have borrowed two, or three instances in the former treatise. But amongst all the forewarning signes given to this land, as so many summonses to repentance, none which have beeene given within my memory did make so durable impression upon my heart and thoughts, as that late mighty wind, which having begun his terrible visitation from the uttermost point of the South-west, did continue it in one night unto the North-east corner of this Southerne province. This was more then a signe of the time; *Tempus ipsum admonebat*, the very time it selke wherein it hapened, being the vigils of that great anniversary Novemb. 5. Was a signe, to my apprehension, most significant, and doth interpret the meaning of this terrible messengers inarticulate voice, much better then any linguist living this day, as well as the Prophets (were any such now alive) could doe. Both the messenger, and the time wherein he delivered his message, doe teach us that truth, which hath been often mentioned in these former meditations, more punctually, and more pithily than

than I could then, or can yet expresse it. Thus much of his meaning, the serious reader may understand, that albeit wee of this Kingdome were in firme league with all Nations of the earth with whom we have had any time commerce; although our greatest enemies should become our greatest freinds; yet it is still in the Lord almighty his power, and as wee may feare in his purpose, to plague this Kingdome more grievously by his owne immediate hand, or by this invisible, but most audible messenger; or by other like stormes, and tempests, then at any time he hath done by the famine, by the sword, or by the plague of pestilence; to bury more living soules as well of superior as of inferior ranke in the ruines of their stately houses, or meaner cottages, then the powder-plotters did intend to doe, or the powder-plot it selfe, had it taken effect, could have done.

God grant every member of this Church and Kingdome grace to looke into his owne heart and purposes: and to all in authority, whether superior or inferior, from the highest to the lowest, to looke not only unto their owne, but unto others waies of whom they have the care, or oversight, that these may runne parallel with the waies of God: which if we shall continue to crosse, or fall foulke upon them, or his most sacred lawes; it is not any parliamentary law, nor any act of state, or decree of Courts of Justice, that can break the shallop of his outstretched punishing arme and hand, or fend off his dreadful judgements threatned from falling more heavy upon us, then at any time hitherto (his name bee praised) they have done. Finally although our publique

fasts, or solemn depredations for averting his
 judgements from this land have for the time being
 ceased by the same authority by which they were
 begun: yet no authority, no act of state doth prohib-
 ite any private man to fast upon the daies appoint-
 ed by the Church; whose Canons enjoyn though
 not whole families, yet of every family some one,
 or other, to resort unto the house of the Lord to of-
 fer up prayers, and supplications appointed by our
 Church upon two other speciall dayes in the weeke
 besides the Lords day. Nor are any prohibited u-
 pon these dayes to offer up, besides their supplica-
 tions for averting his judgement, the sacrifice
 of praise, and thanksgiving for our ma-
 gistrate, and his deliverances past, unto him, to
 whom all praise, power, do-
 minion, and thanksgivi-
 ng are due.

FINIS.

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